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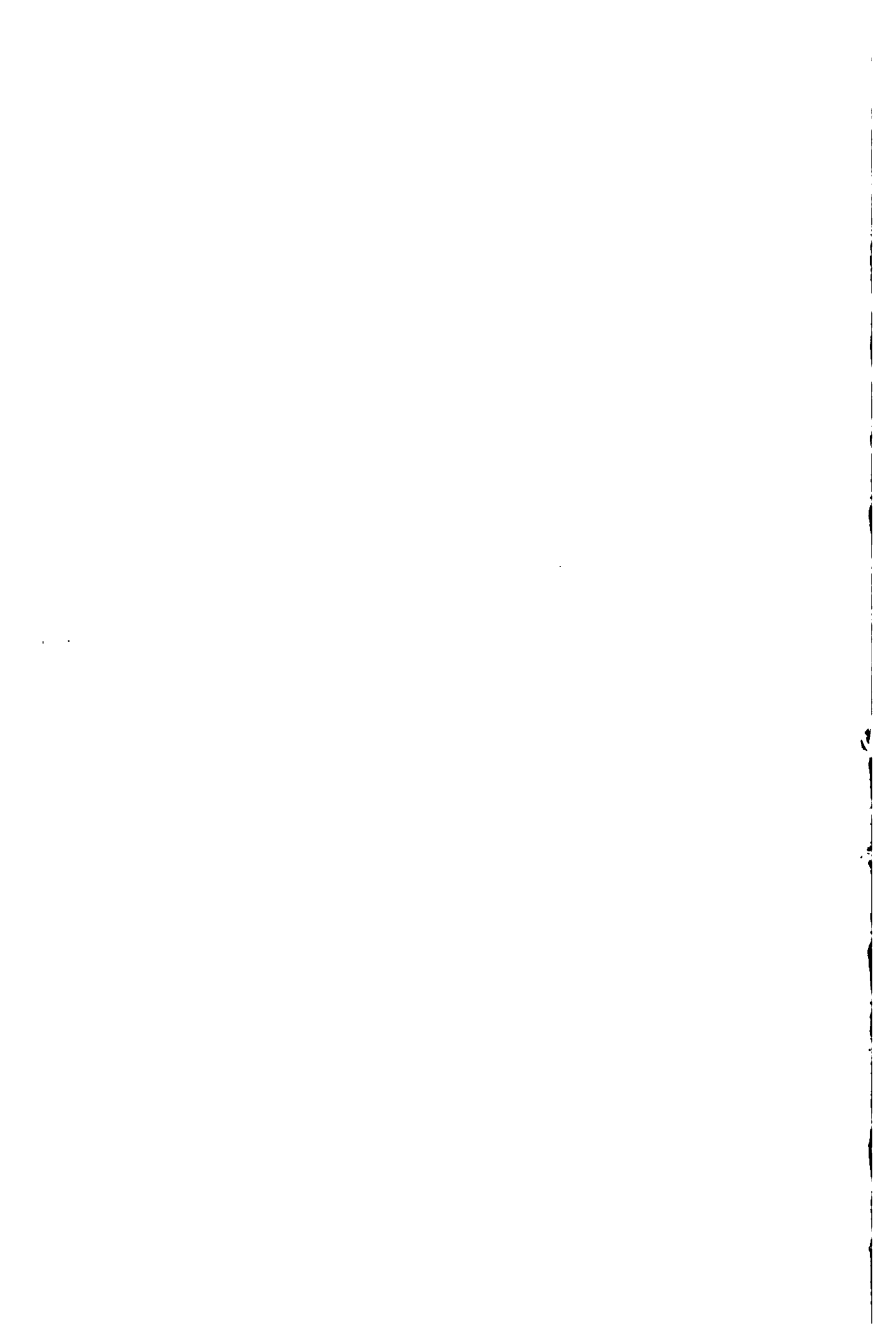
IN MEMORIAM
J. Henry Senger



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DER ARME HEINRICH.

1 **D**az ist der arme heinrich
 Got mach vus im gelich
 5 **I**n Bitter so geleren was
 Daz er an den buchen las
 Was er dar an geschriben vant
 Der was hartman genant
 10 **V**n was ein dinsteman von owe
 Der nam sin eine sch owe
 An einem ieslichen buche
 Dar an begond er suche
 O b er icht des vunde
 Da mit er siwere stunde
 15 **S**enfter mochte machen
 Mit so geweren tachen
 Saz zu gotes eren tochte
 Da mit er sich mochte
 Gelieben den leuten

DER ARME HEINRICH

BY

HARTMANN VON DER AUE

EDITED

WITH AN INTRODUCTION, NOTES AND GLOSSARY,

BY

JOHN G. ROBERTSON, M.A., B.Sc., PH.D.



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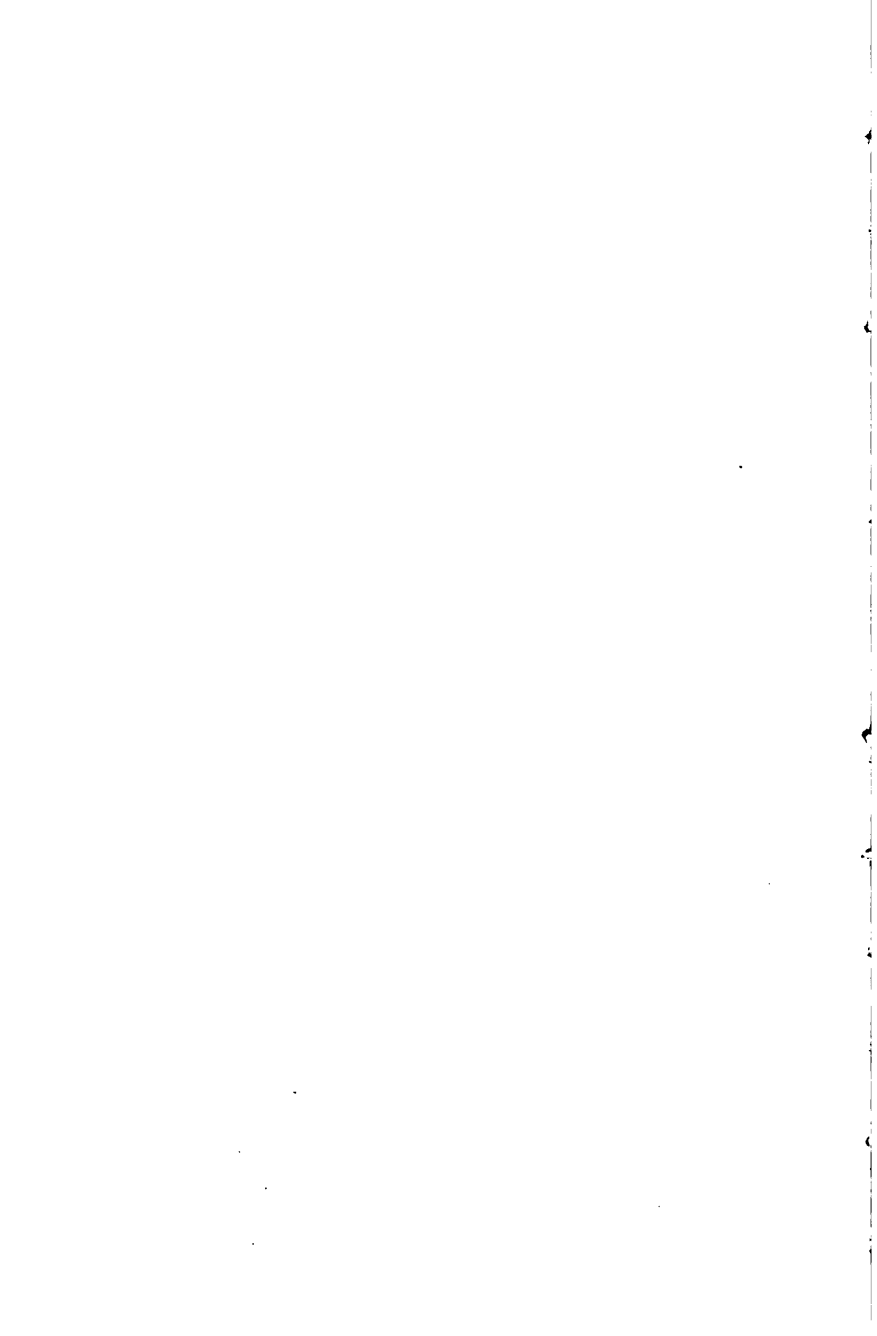
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CONTENTS

	PAGE
PREFACE	I
INTRODUCTION	IV
DER ARME HEINRICH (Text)	I
NOTES	51
GLOSSARY	77
PROPER NAMES.	121
TABLE OF MHG. STRONG VERBS	122



P R E F A C E

To the beginner in Middle High German the *Arme Heinrich* of Hartmann von Aue recommends itself in many ways. It is short, not too difficult, and, from the literary point of view, on the whole, the best introduction to Middle High German literature.

The appearance of an English edition of the poem requires, however, some explanation. There are several admirable German editions, and it might be urged with justice that no one is likely to undertake the study of Middle High German who is not already acquainted with the modern language. But there is a great deal to be said in favour of seeing a language with our own eyes, even when that language is only a dialect of another, already familiar to us. The English student who makes his acquaintance with Middle High German through the medium of German works, is exceedingly apt,

unless he has a *Sprachgefühl* for modern German of extreme delicacy, to overlook many important changes that have come over the meaning and usage of words in the course of six hundred years. To the native German student, on the other hand, these changes are self-evident, and consequently, text-books prepared by German scholars do not lay the emphasis upon them that seems desirable where foreigners are concerned. Moreover, in the case of the *Arme Heinrich*, none of the German editions exactly meets the requirements of the English student; I need only instance the absence of a glossary, a grave disadvantage where the standard Middle High German lexicons are inaccessible.

The text of the present edition is based upon the editions of Haupt and Paul, and in the preparation of the notes, I have to acknowledge my indebtedness to the editions of Grimm, Bech, Wackernagel and Toischer.

In the Glossary I have endeavoured, as far as practicable, to give the advantages of a lexicon by not restricting the meanings and explanations of words to their use in the present text. The references to the passages where each word occurs, are, except in the case of very frequently recurring

words, exhaustive, and give the glossary the practical value of a concordance. Another feature, which, I think, will be of material assistance to the beginner, is the insertion, for purposes of etymological comparison, of the New High German equivalents. A table of Middle High German strong verbs is appended to the Glossary, and all unusual grammatical constructions are explained in the notes.

It is to be hoped this edition of one of the most charming idylls of the Middle Ages, may do something to awaken a wider interest in the first great classical period of German literature, an enormous field of medieval poetry still practically unexplored in England.

GLASGOW, January, 1894.

JOHN G. ROBERTSON.

INTRODUCTION.

The emancipation of medieval literature from the church, was due in a pre-eminent degree, to the social movement known as chivalry; to be more accurate, it followed directly in the train of the crusades, for chivalry first found its justification, and gained a hold upon the intellectual life of Europe, by its enthusiasm for the Cross. The Crusades brought a new and absorbing interest into men's minds, an interest that was distinctly apart from, although not antagonistic to the religious life. The priest ceased to be the sole embodiment of men's higher aspirations; with the Knight of the Cross a new ideal had arisen, and the way was paved for a literature imbued with an earnest and, at the same time, a secular spirit. The literature of knighthood, like the idea of knighthood itself, was a Gallic product; but the conditions of the time were peculiarly favourable to the spread of a literary

movement that appealed so vividly to the intellectual needs of the age, and Germany was not slow to follow in the footsteps of her neighbour.

The Epic, the most characteristic product of the French chivalric spirit, found its way into German literature early in the twelfth century. About the year 1130 a priest, named Lamprecht, made a German version of the *Chanson d'Alixandre*, and, a few years later, another priest, Konrad, translated the *Chanson de Roland*. By 1180 the number of French poems that had appeared in German dress was very considerable.

The Court epic (*das höfische Epos*), as the epic of French origin is called, to distinguish it from the great popular epics (the *Nibelungenlied*, *Kudrun*, etc.), found its first German master in Heinrich von Veldeke; he was the first to give it definite literary form. Veldeke's *Eneide* is a free adaptation of the French *Roman d'Eneas*, and depicts with naive realism the life and ideals of contemporary society: Virgil's heroes and heroines are clothed in the garb of the twelfth century and deport themselves with the graces of medieval knights and ladies. Although commenced in the early seventies, the *Eneide* was not completed till nearly 1190,

after its author had been called to the court of the Landgrave of Thuringia. In the meantime, however, the poem was hailed as a masterpiece and called forth numerous imitations, of which the most noticeable is a lengthy version of the *Roman de Troie*, by Herbort von Fritslar; but none of Veldeke's imitators made any advance upon the literary position he had attained. This was left to Hartmann von Aue, in whose hands the Middle High German Epic first received the stamp of classicality.

While Heinrich von Veldeke and his imitators belonged principally to Middle Germany, Hartmann came from the south-west. He was a Swabian. A later poet, Heinrich von Türlin, whose principal work, *The Crown*, falls between 1215 and 1220, says of Hartmann's *Erec*: *den von der Swâbe lande uns brâhte ein tihtære*; ¹ and Hartmann's Swabian origin receives further corroboration from his dialectic peculiarities. Like Heinrich von Veldeke,

¹ *Diu Krone*, l. 2353. The opinion that Hartmann's home was not Swabia but Franconia, has been maintained by W. Willmanns. (Zu Hartmann's von Aue Liedern und Büchlein, in Haupt's Zeitschrift, xiv, pp. 144; 155) but his arguments are hardly conclusive against the positive evidence of Heinrich von Türlin. Cf. also Hartmann's *Arm. Heinr.*, l. 1422.

Walther von der Vogelweide and Wolfram von Eschenbach, Hartmann came of a noble family and was consequently entitled to the designation *hêr*; ¹ but his family probably belonged to the lower nobility, for he describes himself in the *Arme Heinrich* as a *dienstman* or vassal (l. 5), and repeatedly refers to his "lord" in his songs. ² He tells us further that he was *dienstman ze Ouwe*; ³ but as to where Ouwe was situated, he gives us no clue. Various places lay claim to be Hartmann's birthplace, but conclusive evidence is still wanting. In the Ortenau, for instance, a few miles south of Freiburg in Breisgau, lies a small village still known as Au. An old castle there was formerly the home of a family that stood in feudal relations with the Dukes of Zæhringen, and in documents of about the year 1111, mention is made of a donation by a Heinricus de Owon or Owa, apparently a member

¹ In Wolfram's *Parzifal*, for instance: *mîn hêr Hartman von Ouwe* (143, 21); in the Lieder MSS. he is invariably called *hêr*, and also depicted as a knight on horseback armed cap à pie.

² See note 2, p. ix.

³ *Arm. Heinr.*, l. 5, *Gregorius*, l. 3, Wolfram's *Parzifal*, 143, 21 (quoted above). In *Iwein* (l. 29) he calls himself *ein Ouware*, 'a native of Ouwe', a designation also given him by Gottfried von Strassburg and Rudolf von Ems.

of this family, to the monastery of St. Peter in the Schwarzwald.¹ It is tempting to see in this Heinrich the 'arme Heinrich' of our poem, who, on being stricken with leprosy, distributes his wealth among his friends and the neighbouring monasteries (l. 256). On the other hand, greater probability is claimed for a theory that Hartmann belonged to a family from the Obernau on the Neckar. The whole question, however, is still far from a satisfactory solution.²

Our knowledge of Hartmann's life is exceedingly meagre. His youth appears to have been uneventful and probably spent in a monastery, for he enjoyed an education much superior to that of the majority of his contemporaries.³ He could both read and write, rare accomplishments in those days; the great Wolfram von Eschenbach could do neither. He knew French, which by this time had come to be recognised as the staple of a nobleman's

¹ *Heinricus de Owon curtem suam, una cum domo et omnibus, quæ ibi possidebat, S. Petro donavit in præsencia domini sui Bertholdi III, et fratris eius domini Cuonradi.*

² See L. Schmidt, *Des Minnesängers Hartmann von Aue Stand, Heimath und Geschlecht*, Tübingen, 1874.

³ *Ein ritter der so gelêret was*, (*Arm. Heinr.* l. 1, and *Iwein*, l. 21). Rudolf von Ems calls him *der wise Hartman*.

education, also Latin, and he was familiar with the Bible.¹ An unhappy love affair and the death of his beloved lord² brought a heavy sorrow upon his life. These events took place probably in 1195, for, towards the close of that year he took the cross,³ and in 1197 joined a crusade.⁴ Here our knowledge of Hartmann ends. His intimate acquaintance with French might point to a visit to France; in the second *Büchlein* there is more or less evidence of another love affair, and it has even been

¹ Evidence of Hartmann's familiarity with Latin in his quotations, as *Arm. Heinr.*, ll. 92, 1357; in *Erec*, (l. 5218) he quotes Lucan. Moreover, the *Arme Heinrich* itself was probably founded upon a Latin original. On the influence of the Bible on the poem, see footnote, p. xiv.

² References to these events are frequent in the *Lieder*. For instance:

mich hât beswæret mines herren tôt,
dar zuo sô trüebet mich ein varnde leit:
mir hât ein wîp genâde widerseit.

(Minnesangs Frühling, 206, 14 ff.)

Again:

sît mich der tôt beroubet hât
des herren mîn.

(Minnesangs Frühling, 210, 23 f.)

³ See *Lieder* in Minnesangs Frühling, 210, 22 and 37. These biographical details have been skilfully summarised by Wilmanns, *loc. cit.*

⁴ See *Lieder*, Minn. Frühl., 209, 25 and 218. 5.

suggested that he took part in a second crusade; but these are only conjectures. Even the date of his death is a conjecture. In Gottfried's *Tristan*, written about 1207, he is spoken of as still living, and in 1220 Heinrich von Türlin mourns for him as dead.¹

Hartmann appears to have begun his poetic career as a Minnesänger or lyric poet, but it is evident his strength did not lie here. His shorter poems only excel when they get beyond the bounds of the Minnedienst; the best are inspired, not by love, but by an intense religious fervour. The first *Büchlein*, or verse-epistle, must also have been written in the earlier part of Hartmann's life; it is a Love Complaint (*Klage*) between Body and Heart, after the manner of the old Body and Soul dialogues. The second *Büchlein* belongs undoubtedly to a later date.

Hartmann's claim to be numbered among the greatest poets of Middle High German literature rests upon his narrative poetry. His first excursion into the domain of the Epic, *Êrec der Wunderære*, was written before he set out upon the crusade of 1197. It is a free version of Chrétien de Troyes'

¹ *Tristan*, l. 4619 ff.; Türlin's *Krone*, l. 2373.

Êrec et Enide, a romance from the great cycle that centred in King Arthur and the Round Table. Some years later, in *Iwein*, his ripest and probably his last work, Hartmann returned once more to Chrétien and the Arthurian cycle. These two poems, *Êrec* and *Iwein*, have many points of similarity and contrast and were probably intended to supplement each other; they give us a picture of knighthood from two points of view. The theme of both is the conflict of love and knightly duty. *Êrec*, in his love for his lady, neglects his duties as a knight; *Iwein* forgets his lady amidst the pursuits of chivalry and the excitement of the chase; in both poems, love and duty only become reconciled after many trials and adventures. *Iwein* could not have been written more than ten years,—to mention the utmost limit—after *Êrec*, yet it shows a remarkable advance in style and literary power; the French original is often widely departed from, and the story handled with a mastery of epic *technique* which far surpasses that of Chrétien de Troyes.

Between *Êrec* and *Iwein* falls the composition of *Grégorius, oder der guote Sündære* and *Der arme Heinrich*, although some critics would see in the

latter Hartmann's latest work. *Grégorius*, a legend with some points of similarity to the classical Œdipus-saga, is also founded on a French original; the source of the *Arme Heinrich*, on the other hand, remains still to be discovered.

In Heinrich von Veldeke's hands the Epic was still crude and uncouth; Hartmann gave it literary grace and artistic form. He introduced into Middle High German poetry a classic style; his language is cultured and stately, his verse flowing, and his narration free from diffuseness. It is precisely this even balance, this absence of 'excess', that is Hartmann's most characteristic excellence.¹ He is the greatest stylist of his time. Two of his contemporaries, Wolfram von Eschenbach and Gottfried von Strassburg surpassed him in several things; the former in grandeur and profundity, the latter in passion; but, compared with *Iwein*, *Tristan* and *Parzifal* are conglomerations of unfused and infusible elements, poems without form or proportion. We miss in them the all important unity and style which are the first requirements of a classic literature.

The *Arme Heinrich* is the story of a certain lord

¹ 'Seine Haupttugend,' says Wackernagel (*Arm. Heinr.* p. 22), 'ist die *mâze*.'

of Aue, who in the height of his prosperity, is stricken by leprosy. He consults the highest medical authorities of the time, but they have little consolation to offer him. The disease, he is told, can only be cured by the blood of a maiden who voluntarily gives her life for him. Confident of the impossibility of finding relief, he gives away his wealth and retires to a small farm to spend the rest of his life in the closest retirement. "Poor Henry" is kindly treated by the farmer, and wins the affection of his daughter, a child of eight years. Some three years later this little girl hears by chance how her master's leprosy may be removed, and resolves to be the instrument of his cure. Her parents give a reluctant and sorrowful consent, and she accompanies Henry to the physician at Salerno. At the eleventh hour, when the knife is being whetted, Henry's courage breaks down; he cannot see the child sacrificed and forbids the physician to take her life. He resigns himself to his fate and returns to Aue; but heaven has mercy upon him, the disease disappears, and the child who was so willing to die for him, ultimately becomes his wife.

There is little reason to doubt that *Der Arme*

Heinrich is what it professes to be, namely, a legend immediately concerning the family in whose service Hartmann was a vassal. As we have seen, the source of the poem has not yet been brought to light, but Hartmann had undoubtedly a Latin version of the story before him; in fact, this is implied in the lines:

Nu beginnet er iu *diuten*
ein rede die er geschriben vant. ¹

The very apparent traces of clerical influence in the poem must be ascribed to the fact that the Latin source was the work of a monk; this religious element asserts itself at times to an extent that seriously injures the idyllic beauty and proportion of the poem. ²

The *Arme Heinrich* is not, like so many medieval themes, a link in the literary development of a saga; it stands alone and completely outside the — great saga-cycles. The belief in the healing power of blood in cases of leprosy was very widespread in the Middle Ages, and references to it occur

¹ *Arm. Heinr.* ll. 16, 17. Cf. also l. 29.

² See note to l. 681. The frequent references to Biblical story (ll. 85, 131 etc.) and the use of Biblical phraseology (ll. 86, 110, 160, 386 etc.) also point to clerical influence.

frequently in medieval literature; but none of these references seems to have any direct bearing upon our poem.¹

Even in later literature Hartmann's story has had less attraction for poets than might have been expected, for the ethical idea of the poem, the redeeming power of a woman's love, is one that must appeal more strongly to a modern audience than to a thirteenth century one. There are virtually only two later treatments of the theme which have attracted general notice, and in neither case is the literary merit high. These are: Chamisso's somewhat free version, dedicated in 1837 to the brothers Grimm, and Longfellow's "Golden Legend", which appeared in 1851. The latter has made the story

¹ There is, for example, a legend of the Emperor Constantine, who, as a cure for leprosy, is advised to bathe in children's blood; he refuses to avail himself of so enormous a sacrifice of life, and is cured by a miracle, but on condition that he becomes a Christian. Again, in the Amicus and Amelius saga, which appears under so many forms in medieval literature, the highest test of friendship is the sacrifice of the child of one friend to cure the leprosy of the other. The belief in the healing power of a virgin's blood appears in the French Graal legend. (See Grimm's Edition of the *Arm. Heinr.*, pp. 162 ff. and Wackernagel-Toischer's Edition, pp. 199 ff.)

widely known throughout the English-speaking world, but it cannot be described as a happy adaptation of Hartmann's poem. Longfellow's sentimentality is a poor substitute for the simplicity and directness of the original.

The text of the *Arme Heinrich* is based on three complete MSS. and some recently discovered fragments of a fourth.

A. The Strassburg MS., of the fourteenth century, (burned in 1870). This is, on the whole, the best MS. of the poem, but it is of too late a date to be thoroughly reliable.

B. Under *B* two MSS. are comprised: the Heidelberg MS. (*B^a*), of the fourteenth century, and the Kolocza MS. (*B^b*), of the fifteenth. Both are evident copies of the same original, and differ very slightly from one another; but the text of which they are copies, was undoubtedly a faulty version and had already been considerably tampered with. In several instances, however, the *B* text seems to approach nearer to the original than *A*.

C. St. Florian Fragments of the thirteenth century. (Published by F. Pfeiffer in the *Germania*, III, pp. 347 f.) These fragments comprise altogether little over thirty lines, but they are exceedingly

valuable as they afford us a means of estimating the relative values of *A* and *B*.¹

The text of the Strassburg MS. was first published in vol. I of the *Sammlung deutscher Gedichte aus dem 12. 13. und 14. Jahrhunderts*, 3 vols. Berlin, 1784 ff.; then by the brothers Grimm in their edition of the *Arme Heinrich*, Berlin, 1815. The Kolocza MS. was printed by Count Mailáth and J. P. Köffinger: *Koloczaer Codex altdeutscher Gedichte*, Pest, 1817.

Besides the already mentioned edition of the brothers Grimm, the poem has been edited by Lachmann in his *Auswahl aus den hochdeutschen Dichtern des 13ten Jahrhunderts*, Berlin, 1820; by W. Müller, Göttingen, 1842, by Moriz Haupt, Leipzig, 1842. (New edition: *Der arme Heinrich und die Büchlein von Hartmann von Aue*, herausgegeben von M. Haupt, zweite Aufl. besorgt von E. Martin, Leipzig, 1881). The best annotated edition is: *Hartmann's Armer Heinrich, mit Anmerkungen und Abhandlungen von W. Wackernagel*, herausgegeben von W. Toischer, Basel, 1885. The edition by F. Bech in the *Deutsche Classiker des Mittelalters*, vol. 5, (3rd edition, Leipzig, 1891) is

¹ Fragments of another MS. (*D*) were discovered in Munich quite recently (see *Germania*, XXXI, 80).

very serviceable, especially for beginners. A small edition by B. Schulz (Wackernagel's text), with Glossary, Leipzig, 1871, has little to recommend it.

The text of the present edition is based upon that of Paul (Der arme Heinrich, herausgegeben von H. Paul, Altdeutsche Textbibliothek, no. 3, Halle, 1882; 2nd edition, 1893), but in several instances Haupt's readings have been preferred.¹

There are several translations of the poem into modern German, the most satisfactory being Karl Simrock's, (2nd. Edition, Heilbronn, 1874). A prose version in Italian by A. Barragiola, (Il povero Enrico, Strassburg, 1881) seems to be the only translation into a foreign tongue.

¹ The principal variants from Paul's text in the present edition are the following: 24, bitende for bittende; 29, ditz selbe for ditze; 45, geburt for gebürte; 168 and 190, genislich for gnislich; 231, maget for megede; 295, 876 and 1437, meier for meiger; 318, dô for sô; 370, dem kinde for der meide; 337 and 338 transposed; 339, brâht ers for brâhte si3; 442, solch for solhiu; 447, êrbære for manbære; 540 and 541, vater and muoter transposed; 649, du wilt zewære for du wilt; 674, sprechent ich sî for ich sî, schœnste for schœneste; 786, durst for frost; 877, sî ouch ze vil for sî ze vil; 869, sîn kintlich gemüete for sîne kintliche güete; 870, güete for gemüete; 1103, den for dinen; 1115, beschehen for geschehen; 1134, zwâr ich enwære for zwære ichn wære; 1187 begins a new section; 1290 and 1297, owê for ouwê; 1437, meierin for meigerin.

DER ARME HEINRICH.

Ein ritter sô gelêret was
daz er an den buochen las
swaz er dar an geschriben vant.

der was Hartman genant,
dienstman was er ze Ouwe.
er nam im mange schouwe
an mislichen buochen:

dar an begunde er suochen
ob er iht des funde

dâ mite er swære stunde
möhte senfter machen,

und von sô gewanten sachen
daz gotes êren töhte

und dâ mite er sich möhte
gelieben den liuten.

nu beginnet er iu diuten
ein rede die er geschriben vant.

dar umbe hât er sich genant,
daz er sîner arbeit

die er dar an hât geleit
iht âne lôn belîbe,

und swer nâch sînem lîbe
sî hœre sagen oder lese,

daz er im bitende wese
der sêle heiles hin ze gote.

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man seit, er sî sîn selbes bote
unde erlœse sich dâ mite,
swer über des andern schulde bite.

Er las ditz selbe mære,
wie ein herre wære 30
ze Swâben gesezzzen:

an dem enwas vergezzzen
deheiner der tugende
die ein ritter in sîner jugende
ze vollem lobe haben sol. 35

man sprach dô niemen alsô wol
in allen den landen.

er hete ze sînen handen
geburt und dar zuo rîcheit:
ouch was sîn tugent vil breit. 40

swie ganz sîn habe wære,
sîn geburt unwandelbære
und wol den fürsten gelîch,
doch was er unnâch alsô rîch
der geburt und des guotes 45
sô der êren und des muotes.

Sîn name der was erkennelich,
und hiez der herre Heinrich,
und was von Ouwe geborn. 50

sîn herze hâte versworn
valsch und alle törperheit,
und behielt ouch vaste den eit
stæte unz an sîn ende.
ân alle missewende
stuont sîn êre und sîn leben. 55
im was der rehte wunsch gegeben.

ze werltlichen êren :

die kunde er wol gemêren
mit aller hande reiner tugent.

er was ein bluome der jugent, 60

der werlte fröude ein spiegelglas,

stæter triuwe ein adamas,

ein ganziu krône der zuht.

er was der nôthaften fluht,

ein schilt sîner mâge, 65

der milte ein glîchiu wâge :

im enwart über noch gebrast.

er truoc den arbeitsamen last

der êren über rücke.

er was des râtes brücke, 70

und sanc vil wol von minnen.

alsus kund er gewinnen

der werlte lop unde prîs.

er was hübesch und dar zuo wîs.

Dô der herre Heinrich 75

alsô geniete sich

êren unde guotes

und froeliches muotes

und werltlicher wünne

(er was für al sîn künne 80

geprîset unde geêret),

sîn hôher muot wart verkêret

in ein leben gar geneiget.

an im wart erzeiget,

als ouch an Absolône, 85

da3 diu üppige krône

werltlicher süeze

vellet under füeze
 ab ir besten werdekeit,
 als uns diu schrift hât geseit. 90
 ez spricht an einer stete dâ,
 'mêdiâ vitâ

in morte sûmus.'
 daz bediutet sich alsus,
 daz wir in dem tôde sweben 95
 sô wir aller beste wænen leben.

Dirre werlte veste,
 ir stæte, unde ir beste
 unde ir groeste magenkraft,
 diu stât âne meisterschaft. 100

des muge wir an der kerzen sehen
 ein wârez bilde geschehen,
 daz sî zeiner aschen wirt
 enmitten dô sî lieht birt.

wir sîn von bræden sachen. 105
 nû sehent wie unser lachen
 mit weinen erlischet.

unser süeze ist vermischet
 mit bitterre gallen.
 unser bluome der muoz vallen 110
 so er allergrüenest wænet sîn.

an hern Heinrîche wart wol schîn,
 der in dem hœhsten werde
 lebet ûf dirre erde,
 derst der versmæhete vor gote. 115

er viel von sîme gebote
 ab sîner besten werdekeit
 in ein versmæhelîchez leit:

in ergreif diu miselsuht.

dô man die swæren gotes zuht

120

gesach an sînem lîbe,

manne unde wîbe

wart er dô widerzæme.

nû sehent wie genæme

er ê der werlte wære,

125

und wart nû also unzmære

dag in niemen gerne an sach:

also ouch Jôbe geschach,

dem edeln und dem rîchen,

der ouch vil jâmerlîchen

130

dem miste wart ze teile

mitten in sîme heile.

Und dô der arme Heinrich

alrêst verstuont sich

dag er der werlte widerstuont,

135

als alle sîne gelîchen tuont,

dô schiet in sîn bitter leit

von Jôbes gedultikeit.

wan ez leit Jôb der guote

mit gedultigem muote,

140

do ez ime ze lîdenne geschach,

durch der sêle gemach,

den siechtuom und die smâcheit

die er von der werlte leit:

des lobet er got und fröute sich.

145

dô tet der arme Heinrich

leider niender alsô:

wan er was trûrec unde unfrô.

sîn swebendeꝝ herze dag verswanc,

sîn swimmendiu fröude ertranc, 150
 sîn hōchvart muoste vallen,
 sîn honic wart ze gallen,
 ein swinde vinster donreslac
 zerbrach im sînen mitten tac,
 ein trüebeg wolken unde dic 155
 bedaht im sîner sunnen blic.
 er sente sich vil sêre
 daz er sô manege êre
 hinder im müeste lâzen.
 verfluochet und verwâzen 160
 wart vil ofte der tac
 dâ sîn geburt ane lac.

Ein wênic frôuwet er sich doch
 von eime trôste dannoch:
 wan im wart dicke geseit 165
 daz disiu selbe siecheit
 wære vil mislich
 und etelîchiu genislich.
 des wart vil maneger slahte
 sîn gedinge und sîn ahte. 170
 er gedâhte daz er wære
 vil lîhte genisbære,
 und fuor alsô drâte
 nâch der arzâte râte
 gegen Munpasiliere. 175
 dâ vand er vil schiere
 niht wan den untrôst
 daz er niemer würde erlöst.

Daz hôrte er vil ungerne,
 und fuor gegen Sâlerne 180

und suochte ouch dâ durch genist
der wîsen arzâte list.

den besten meister er dâ vant.

der seite ime zehant

ein seltsæne mære, 185

daʒ er genislich wære

und wære doch iemer ungenesen.

dô sprach er 'wie mac daʒ wesen?

diu rede ist harte unmüglich.

bin ich genislich, sô genise ich: 190

und swaʒ mir für wirt geleit

von guote oder von arbeit,

daʒ trûwe ich vollebringen.'

'nû lât daʒ gedingen'

sprach der meister aber dô: 195

'iuwerre sühte ist alsô

(waʒ frumet daʒ ichʒ iu kunt tuo?):

dâ hœret arzenie zuo:

des wæret ir genislich.

nu enist ab nieman sô rîch 200

noch von sô starken sinnen

der sî müge gewinnen.

des sint ir iemer ungenesen,

got enwelle der arzât wesen.'

Dô sprach der arme Heinrich 205

'war umbe untrœstent ir mich?

jâ hân ich guotes wol die kraft:

ir enwellent iuwer meisterschaft

und iuwer reht ouch brechen

und dar zuo versprechen 210

beidiu mîn silber und mîn golt,

ich mache iuch mir alsô holt
daz ir mich harte gerne ernert.
'mir wære der wille unrewert'
sprach der meister aber dô: 215
'und wære der arzenie alsô
daz man sî veile funde
oder daz man sî kunde
mit deheinen dingen erwerben,
ich enlieze iuch niht verderben. 220
nu enmac des leider niht sîn:
dâ von muoz iu diu helfe mîn
durch alle nôt sîn versaget.
ir müesent haben eine maget
diu vollen êrbære 225
und ouch des willen wære
daz sî den tôt durch iuch lite.
nu enist ez niht der liute site
daz ez iemen gerne tuo.
sô høert ouch anders niht dar zuo 230
niwan der maget herzen bluot:
daz wære für iuwer suht guot.'

Nu erkante der arme Heinrich
daz daz wære unmügelich
daz iemen den erwürbe 235
der gerne für in stürbe.
alsus was im der trôst benomen
ûf den er dar was komen,
und dar nâch für die selben frist
hât er ze sîner genist 240
dehein gedinge mêre.
des wart sîn herzesêre

alsô kreftic unde grôz
daz in des aller meist verdrôz,
ob er langer solte leben. 245
nû fuor er heim und begunde geben
sîn erbe und ouch sîn varnde guot,
als in dô sîn selbes muot
und wiser rât lêrte,
da erz aller beste bekêrte. 250
er begunde bescheidenlîchen
sîn armen friunde rîchen
und trôste ouch frômde armen,
daz sich got erbarmen
geruochte über der sêle heil: 255
gotes hiusern viel daz ander teil.
alsus sô tet er sich abe
bescheidenlîchen sîner habe
unz an ein geriute:
dar flôch er die liute. 260
disiu jâmerlîche geschiht
diu was sîn eines klage niht:
in klageten elliu diu lant
dâ er inne was erkant,
und ouch von vrômden landen 265
die in nâch sage erkanden.

Der ê ditz geriute
und der ez dannoch biute,
daz was ein frîer bûman
der vil selten ie gewan 270
dehein grôz ungemach,
daz andern gebûren doch geschach,
die wirs geherret wâren,

und sî die niht verbâren
beidiu mit stiure und mit bete. 275
swaz dirre gebûre gerne tete,
des dûhte sînen herren gnuoc:
dar zuo er in übertruoc
daz er dehein arbeit
von frömdem gewalte leit. 280
des was deheiner sîn gelîch
in dem lande alsô rîch.
zuo deme zôch sich
sîn herre, der arme Heinrich.
swaz er in het ê gespart, 285
wie wol daz nû gedienet wart
und wie schône er sîn genôz!
wan in vil lützel des verdrôz
swaz im geschach durch in.
er hete die triuwe und ouch den sîn 290
daz er vil willeclîchen leit
den kumber und die arbeit
diu ime ze lîdenne geschach.
er schuof ime rîch gemach.
Got hete dem meier gegeben 295
nâch sîner ahte ein reinez leben.
er hete ein wol erbeiten lîp
und ein wol werbendez wîp,
dar zuo het er schoeniu kint,
diu gar des mannes fröude sint, 300
unde hete, sô man saget,
under den kinden eine maget,
ein kint von ahte jâren:
daz kunde wol gebâren

sô rehte gûetlichen : 305

sî wolte nie entwichen

von ir herren einen fuoz :

umb sîne hulde und sînen gruoz

sô diente si ime alle wege

mit ir gûetlichen pflege. 310

sî was ouch sô genæme

daʒ sî wol gezæme

ze kinde deme rîche

an ir wætliche.

Die andern heten den sin 315

daʒ sî ze rehter mæʒe in

wol gemîden kunden :

dô flôch sî zallen stunden

zuo ime und niender anders war.

sî was sîn kurzewîle gar. 320

sî hete gar ir gemüete

mit reiner kindes gûete

an ir herren gewant,

daʒ man sî zallen zîten vant

under ir herren fuoʒe. 325

mit süezer unmuoʒe

wonte sî ir herren bî.

dar zuo sô liebte er ouch sî

swâ mite sô er mohte,

und daʒ dem kinde tohte 330

zuo ir kintlichen spil,

des gap der herre ir vil.

ouch half in sêre daʒ diu kint

sô lîhte ze gewenenne sint.

er gewan ir swaʒ er veile vant, 335

spiegel unde hârbant,
und swaz kinden liep solte sîn
gürtel unde vingerlîn.
mit dienste brâht ers ûf die vart
daz si im alsô heimlich wart 340
daz er sî sîn gemahle hiez.
diu guote maget in liez
belîben selten eine:
er dûhte sî vil reine.
swie starke ir daz geriete 345
diu kindesche miete,
iedoch geliebte irz aller meist
von gotes gebe ein süezer geist.
Ir dienst was sô gütlich.
dô dô der arme Heinrich 350
driu jâr dâ getwelte
unde im got gequelte
mit grôzem jâmer den lîp,
nû saz der meier und sîn wîp
unde ir tohter, diu maget 355
von der ich iu ê hân gesaget,
bî im in ir unmüezekeit
und begunden klagen ir herren leit.
diu klage tet in michel nôt:
wan sî vorhten daz sîn tôt 360
sî sêre solte letzen
und vil gar entsetzen
êren unde guotes,
und daz herters muotes
würde ein ander herre. 365
si gedâhten alsô verre

unz dirre selbe bûman
alsus frâgen began.

Er sprach 'lieber herre mîn,
möht ez mit iuvern hulden sîn, 370
ich frâgte vil gerne.

sô vil ze Sâlerne
von arzenîen meister ist,
wie kumet daz ir deheines list
ze iuwerme ungesunde 375
niht gerâten kunde?

herre, des wundert mich.'
dô holte der arme Heinrich
tiefen sûft von herzen
mit bitterlichem smerzen: 380
mit solher riuwe er dô sprach
daz ime der sûft daz wort zerbrach.

'Ich hân disen schemelîchen spot
vil wol gedienet umbe got.
wan dû sæhe wol hie vor 385
daz hôh offen stuont mîn tor
nâch wertlicher wünne
und daz niemen in sînem künne
sînen willen baz hete dan ich:
und was daz doch unmügelich, 390
wan ich enhete niht gar.

dô nam ich sîn vil kleine war
der mir daz selbe wunschleben
von sînen gnâden hete gegeben.
daz herze mir dô alsô stuont 395
als alle werlîtôren tuont,
den daz saget ir muot

daz sî êre unde guot
âne got mügen hân.
sus troug ouch mich mîn tumber wân, 400
wan ich in lützel ane sach
von des genâden mir geschach
vil êren unde guotes.
dô dô des hôhen muotes
den hôhen portenære bedrôz, 405
die sælden porte er mir beslôz.
dane kum ich leider niemer in:
daz verworhte mir mîn tumber sin.
got hât durch râche an mich geleit
ein sus gewante siecheit 410
die niemen mag erlœsen.
nû versmæhent mich die böesen,
die biderden ruochent mîn niht.
swie böese er ist der mich gesiht,
des böeser muoz ich dannoch sîn. 415
sîn unwert tuot er mir schîn:
er wirfet diu ougen abe mir.
nû schînet êrste an dir
dîn triuwe die dû hâst,
daz dû mich siechen bî dir lâst 420
und von mir niht enfliehst.
swie dû mich niht enschihst,
swie ich niemen liep sî danne dir,
swie vil dîns heiles stê an mir,
du vertrüegest doch wol minen tôt. 425
nû wes unwert und wes nôt
wart ie zer werlte merre?
hie vor was ich dîn herre

und bin dîn dürftige nû.
mîn lieber friunt, nû koufest dû 430
und mîn gemahle und dîn wîp
an mir den êwigen lip
daz dû mich siechen bî dir lâst.
des dû mich gefrâget hâst,
daz sage ich dir vil gerne. 435
ichn kunde ze Sâlerne
einen meister niender vinden
der sich mîn underwinden
getörste oder wolte.
wan dâ mite ich solte 440
mîner sühte genesen,
daz müeste ein solch sache wesen
die in der werlte nieman
mit nihte gewinnen kan.
mir wart niht anders dâ gesaget 445
wan ich müeste haben eine maget
diu vollen êrbære
und ouch des willen wære
daz sî den tôt durch mich lite
und man sî zuo dem herzen snite, 450
und mir wære niht anders guot
wan von ir herzen daz bluot.
nû ist genuoc unmügelich
daz ir deheiniu durch mich
gerne lîde den tôt. 455
des muoz ich schemelîche nôt
tragen unz an mîn ende.
daz mirz got schiere sende!'

Daz er dem vater hete gesagt, .

- 1 daz erhôrte ouch diu reine magt: 460
wan ez hete diu vil süeze
ir lieben herren füeze
stânde in ir schôzen.
man möhte wol genôzen
ir kintlîch gemüete 465
hin ze der engel güete.
sîner rede nam sî war
unde marhte sî ouch gar:
si enkam von ir herzen nie
unz man des nahtes slâfen gie. 470
dô sî zir vater füezen lac
und ouch ir muoter, sô sî pflac,
und sî beide entsliefen,
manegen sûft tiefen
holte sî von herzen. 475
umbe ir herren smerzen
wart ir riuwe alsô grôz
daz ir ougen regen begôz
der slâfenden füeze.
sus erwachte sî diu süeze. 480
Dô sî der trehene empfunden,
si erwachten und begunden
sî frâgen waz ir wære
und welher hande swære
sî alsô stille möhte klagen. 485
nu enwolte sî es in niht sagen,
wan daz ir vater aber tete
vil manege drô unde bete
daz sî ez ime wolte sagen.
sî sprach 'ir möhtent mit mir klagen. 490

waz möhte uns mê gewerren
danne umb unsern herren,
daz wir den suln verliesen
und mit ime verkiesen
beide guot und êre? 495
wir gewinnen niemer mêre
deheinen herren alsô guot
der uns tuo daz er uns tuot.'

Sî sprâchen 'tochter, dû hâst wâr.
nû frumet uns leider niht ein hâr 500
unser riuwe und dîn klage:
liebez kint, dâ von gedage.
ez ist uns alsô leit sô dir.
leider nû enmuge wir
ime ze keinen staten komen. 505
got der hât in uns benomen:
het ez iemen anders getân,
der müese unsern fluoch hân.'

Alsus gesweigeten sî sî dô.
die naht beleip sî unfrô 510
und morne allen den tac.
swes iemen anders pflac,
diz enkam von ir herzen nie
unz man des andern nahtes gie
slâfen nâch gewonheit. 515
dô sî sich hete geleit
an ir alte bettestat,
sî bereite aber ein bat
mit weinenden ougen:
wan sî truoc tougen 520
nâhe in ir gemüete

die aller meisten güete
 die ich von kinde ie vernam.
 welch kint getete ouch ie alsam?
 des einen sî sich gar verwac, 525
 gelebete sî morne den tac,
 daz sî benamen ir leben
 umbe ir herren wolte geben.

Von dem gedanke wart sî dô
 vil ringes muotes unde frô, 530
 und hete deheine sorge mê,
 wan ein vorhte diu tete ir wê,
 sô sîz ir herren sagte,
 daz er dar an verzagte,
 und swenne sîz in allen drin 535
 getæte kunt, daz sî an in
 der gehenge niht enfunde
 daz mans ir iht gunde.

Des wart sô grôz ir ungehabe
 daz ir vater dar abe 540
 unde ir muoter wart erwahet
 als ouch an der vordern naht.
 sî rihten sich ûf zuo ir
 und sprächen 'sich, waz wirret dir?
 dû bist vil alwære 545
 daz dû dich sô manege swære
 von solher klage hâst an genomen
 der niemen mac zeim ende komen.
 war umbe lâstu uns niht slâfen?'
 sus begunden sî sî strâfen. 550
 waz ir diu klage töhte,
 die niemen doch enmöhte

verenden noch gebüezen?
 sus wänden sî die süezen
 gesweigen an der selben stunt: 555
 dô was ir wille in vil unkunt.

Sus antwurte in diu maget.
 'als uns mîn herre hât gesaget,
 sô mac man in vil wol ernern.
 zewäre, ir welt mirz danne wern, 560
 sô bin ich ze der arzenie guot.
 ich bin ein maget und hân den muot,
 ê ich in sihe verderben,
 ich will ê für in sterben.'

Von dirre rede wurden dô 565
 trûric unde unfrô
 beide muoter unde vater.
 sîne tochter die bater
 daz sî die rede lieze
 und ir herren gehieze 570
 daz sî geleisten möhte,
 wand ir diz niht entöhte.

Er sprach 'tochter, dû bist ein kint
 und dine triuwe die sint
 ze grôz an disen dingen. 575
 du enmaht es niht für bringen
 als dû uns hie hât verjehen.
 dû hât des tôdes niht gesehen.
 swenn ez dir kumet ûf die frist
 daz des dehein rât ist, 580
 dû enmüezest sterben,
 und möhtest dûz erwerben,
 dû lebetest gerner dannoch:

wan dun kœme nie in leider loch.
 dâ von tuo zuo dînen munt: 585
 und wirstû fûr dise stunt
 der rede iemer mêre lût,
 ez gât dir ûf dîne hût.'

Alsus sô wânde er sî dô
 bêdiu mit bete und mit drô 590
 gesweigen: dô enmohter.
 sus antwurt ime sîn tohter.

'Vater mîn, swie tump ich sî,
 mir wonet iedoch diu witze bî
 daz ich von sage wol die nôt 595
 erkenne daz des lîbes tôt
 ist starc unde strenge.

swer ouch danne die lenge
 mit arbeiten leben sol,
 dem ist iedoch niht ze wol. 600

wan swenne er hie geringet
 und ûf sîn alter bringet
 den lîp mit michelre nôt,
 sô muoz er lîden doch den tôt.
 ist ime diu sêle danne verlorn, 605

sô wære er bezzer ungeboren.
 ez ist mir komen ûf daz zil,
 des ich got iemer loben wil,
 daz ich den jungen lîp mac geben
 umbe daz êwige leben. 610

nû sult ir mirz niht leiden.
 ich wil mir unde iu beiden
 vil harte wol mite varn.
 ich mag iuch eine wol bewarn

vor schaden und vor leide, 615 /
 als ich iu nû bescheide.
 ir hânt êre unde guot:
 daz meinet mînes herren muot,
 wan er iu leit nie gesprach
 und ouch daz guot nie abe gebrach. 620
 die wîle daz er leben sol
 sô stêt iuwer sache wol:
 und lāze wir den sterben,
 sô müezen wir verderben.
 den will ich uns fristen 625
 mit alsô schoenen listen
 dā mite wir alle sîn genesen.
 nû gunnet mirs, wan ez muoz wesen.'
 Diu muoter weinende sprach, //
 dô sî der tochter ernst ersach, 630
 'gedenke, tochter, liebez kint,
 wie grôz die arbeite sint
 die ich durch dich erliten hân,
 und lā mich bezzern lôn enpfân
 dan ich dich høre sprechen. 635
 dû wilt mîn herze brechen.
 senfte mir der rede ein teil.
 jâ wiltû allez dîn heil
 an uns verwürken wider got.
 wan gedenkest dû an sîn gebot? 640
 jâ gebôt er unde bater
 daz man muoter unde vater
 minne und êre biete,
 und geheizet daz ze miete
 daz der sêle rât werde 645

und lanclîp ûf der erde.
 dû gihst dû wellest dîn leben
 umb unser beider fröude geben:
 dû wilt zewære uns beiden
 daz leben vaste leiden. 650
 daz dîn vater unde ich
 gerne leben, daz ist durch dich.
 waz solte uns lîp unde guot, a
 waz solte uns werltlîch muot, b
 swenne wir dîn enbæren? c
 dune d
 jâ soltû, liebiu tochter mîn,
 unser beider fröude sîn,
 gar unsers lîbes wünne, 655
 ein bluome in dîme künne,
 unsers alters ein stap.
 und lâstû uns über dîn grap
 gestên von dînen schulden,
 dû muost von gotes hulden 660
 iemer sîn gescheiden:
 daz koufest an uns beiden.'
 wiltu uns tochter wesen guot, a
 sô soltû rede und den muot b
 durch unsers herren hulde lân, c
 die ich von dir vernomen hân. d
 Si sprach 'muoter, ich getrûwe dir
 und mînem vater her ze mir
 aller der genâden wol 665
 der vater unde muoter sol
 leisten ir kinde,
 als ich ez wol bevinde

an iu allertegelich.

von iuwern gnâden hân ich 670

die sêle und einen schoenen lîp.

mich lobet man unde wîp,

und alle die mich sehende sint,

sprechent ich sî daz schoenste kint

daz sî zir lebene haben gesehen. 675

wem solt ich der genâden jehen

niuwan iu zwein nâch gote?

des sol ich ze iuwerm gebote

iemer vil gerne stân:

wie michel reht ich des hân! 680

muoter, sæligez wîp,

sît ich nû sêle unde lîp

von iuwern genâden hân,

sô lântz an iuwern hulden stân

daz ich ouch die beide 685

von dem tiuvel scheide

und mich gote müeze geben.

jâ ist dirre werlte leben

niuwan der sêle verlust.

ouch hât mich werltlich gelust *stun* 690

unz her hoch niht berüeret,

der hin zer helle füeret. ✓

nû wil ich gote genâde sagen

daz er in mînen jungen tagen

mir die sinne hât gegeben 695

daz ich ûf diz bræde leben

ahte harte kleine.

ich wil mich alsus reine

antwûrten in gotes gewalt.

ich fûhrte, solt ich werden alt, 700
daz mich der werlte sûeze
zuhte under fûeze,
als sî vil manegen hât gezogen
den ouch ir sûeze hat betrogen:
sô wûrde ich lîhte gote entsaget. 705
gote mûeze ez sîn geklaget
daz ich unz morne leben sol.
mir behaget diu werlt niht sô wol.
ir meiste liep ist herzeleit
(daz sî iu fûr wâr geseit), 710
ir sûezer lôn ein bitter nôt,
ir lancelben ein gæher tôt.
wir hân niht gewisses mê
wan hiute wol und morne wê
und ie ze jungest der tôt. 715
daz ist ein jæmerlîchiu nôt.
ez enschirmet geburt noch guot,
schœne, sterke, hôher muot,
ez enfrumt tugent noch êre
fûr den tôt niht mêre 720
dann ungeburt und untugent.
unser leben und unser jugent
ist ein nebel unde ein stoup,
unser stæte bibent als ein loup.
er ist ein vil verschaffen gouch 725
der gerne in sich vazzt den rouch,
ez sî wîp oder man,
der diz niht wol bedenken kan
und ouch der werlt nâch volgende ist.
wan uns ist über den fûlen mist 730

der pfeller hie gespreitet:
swen nû der blic verleitet,
der ist zuo der helle geborn
unde enhât niht mê verlorn
wan beidiu sêle unde lîp. 735
nu gedenkent, sæligez wîp,
müeterlîcher triuwe
und senftent iuwer riuwe
die ir dâ habent umbe mich:
so bedenket ouch der vater sich. 740
ich weiz wol daz er mir heiles gan.
er ist ein alsô biderber man
daz er erkennet wol daz ir
unlange doch mit mir
iuwer fröude mügent hân, 745
ob ich joch lebende bestân.
belîbe ich âne man bî iu
zwei jâr oder driu,
sô ist mîn herre lîhte tôt,
und kument in sô grôze nôt 750
vil lîhte von armuot
daz ir mir alsolhez guot
zeinem man niht mugent geben,
ich enmüeze also swache leben
daz ich iu lieber wære tôt. 755
nu verswîge wir aber der nôt,
daz uns niht enwerre
und uns mîn lieber herre
were und alsô lange lebe
unz daz man mich zeim manne gebe 760
der rîche sî unde wert:

sô ist geschehen des ir dâ gert
 und wænent mir sî wol geschehen.
 anders hât mir mîn muot verjehen.
 wirt er mir lieb, daz ist ein nôt: 765
 wirt er mir leit, daz ist der tât.
 wan sô hân ich iemer leit
 und bin mit ganzer arbeit
 gescheiden von gemache
 mit maneger hande sache 770
 diu den wîben wirret
 und sî ze fröuden irret.
 nû setzt mich in den vollen rât
 der dâ niemer zergât.
 mîn gert ein frier bûman, 775
 dem ich wol mînes lîbes gan.
 zwære dem sult ir mich geben,
 sô ist geschaffet wol mîn leben.
 im gêt sîn pfluoc harte wol,
 sîn hof ist alles râtes vol, 780
 da enstirbet ros noch daz rint,
 da enmüent diu weinenden kint,
 da enist ze heiz noch ze kalt,
 dâ wirt von jâren niemen alt,
 der alte wirt junger, 785
 da enist durst noch hunger,
 da enist deheiner slahte leit,
 da ist ganziu fröude ân arbeit.
 ze dem wil ich mich ziehen
 und solhen bû fliehen 790
 den daz fiur und der hagel sleht
 und der wâc abe tweht,

mit dem man ringet unde ie ranc.
swaz man daz jâr alse lanc
dar ûf gearbeiten mac, 795
daz verliuset schiere ein halber tac.
den bû den wil ich lâzen:
er sî von mir verwâgen. *he*
ir minnent mich: deist billich.
nû sihe ich gerne daz mich 800
iuwer minne iht unminne.
ob ir iuch rehter sinne
an mir verstân kunnent
und ob ir mir gunnent
beide guotes unde êren, 805
sô lâzet mich kêren
zu unserm herren Jêsu Krist,
des gnâde alsô stæte ist
daz sî niemer zergât,
unde ouch zuo mir armen hât 810
alsô grôze minne
als zeiner kûniginne.
ich sol von mînen schulden
ûz iuwern hulden
niemer komen, wil ez got. 815
ez ist gewisse sîn gebot
daz ich iu sî undertân,
wan ich den lîp von iu hân:
daz leist ich âne riuwe.
ouch sol ich mîne triuwe 820
an mir selber niht brechen.
ich hôrte ie daz sprechen,
swer den andern frôuwet sô

dag er selbe wirt unfrô,
und swer den andern kroenet 825
und sich selben høenet,
der triuwen sî ouch ze vil.
wie gerne ich iu des volgen wil
dag ich iu triuwe leiste,
mir selber doch die meiste. 830
welt ir mir wenden mîn heil,
so lâz ich iuch ein teil
ê nâch mir geweinen,
ich enwelle mir erscheinen
wes ich mir selber schuldic bin. 835
ich wil iemer dâ hin
da ich volle fröude vinde.
ir hânt doch mê kinde:
diu lânt iuwer fröude sîn
und getröestent ir iuch mîn. 840
wan mir mac dag nieman erwern
zwâre, ich enwelle ernern
mînen herren unde mich.
muoter, jâ hôrte ich dich
klagen unde sprechen ê, 845
ez tæte dîme herzen wê,
soltest dû ob mîme grabe stân.
des wirst dû harte wol erlân:
dû stâst ob mîme grabe niht.
wan dâ mir der tôt geschiht, 850
dag enlât dich niemen sehen:
ez sol ze Sâlerne geschehen.
dâ sol uns viere der tôt
lœsen von aller slahte nôt. a
b

des tôdes des genese wir,
und ich doch verre baz dan ir.',

Dô si daz kint dô sahen 855
ze dem tôde sô gâhen,

und ez sô wislichen sprach
unde menschlich reht zerbrach,
si begunden ahten under in
daz die wisheit und den sin 860
niemer erzeigen kunde

dehein zunge in kindes munde.
si jâhen daz der heilig geist
der rede wære ir volleist,
der ouch sante Niklauses pflac 865

dô er in der wagen lac
und in die wisheit lêrte
daz er ze gote kêrte
sîn kintlich gemüete:
und bedâhten sich in ir güete 870
daz si niht enwolden

si wenden noch ensolden
des sî sich hete an genomen:
der wille sî ir von gote komen.
von jâmer erkalte in der lip, 875

dô der meier und sîn wip
an dem bette sâzen
und vil gar vergâzen.
durch des kindes minne
der zungen und der sinne 880
sâ ze der selben stunde.

ir enwederz enkunde
einic wort gesprechen.

daz gegihite begunde brechen
 die muoter von leide. 885
 sus gesâzen sî beide
 riuwic unde unfrô
 unz sî sich bedâhten dô
 waz in ir trûren tôhte:
 so man ir doch nîth enmôhte 890
 benemen ir willen unde ir muot,
 so enwære in niht alsô guot
 sô daz sî irs wol gunden,
 wan sî doch niht enkunden
 ir niemer werden âne baz; 895
 enpfingen sî der rede haz,
 ez möhte in umbe ir herren
 vil harte wol gewerren,
 und vervîngen anders niht dâ mite.
 mit vil willeclîchem site 900
 sprâchen sî beide dô
 daz sî der rede wæren frô. ✓

Des fröute sich diu reine maget.
 dô ez vil kûme was getaget
 dô gie sî dâ ir herre slief. 905
 sîn trûtgemahle ime rief,
 sî sprach 'herre, slafent ir?'
 'nein ich, gemahle, sage mir,
 wie bistû hiute alsô fruo?'
 'herre, dâ twinget mich derzuo 910
 der jâmer iuwerr siecheit.'
 er sprach 'gemahel, daz ist dir leit:
 daz erzeigest du an mir wol,
 als ez dir got vergelten sol.

nune mag es dehein rât sîn.' 915
'entriuwen, lieber herre mîn,
iuwer wirt vil guot rât.
sît ez alsus umbe iuch stât
daz man iu gehelfen mac,
ichn gesûme iuch niemer tac. 920
herre, ir hânt uns doch gesaget,
ob ir hetent eine maget
diu gerne den tôt durch iuch lite,
dâ soltent ir genesen mite.
diu wil ich weizgot selbe sîn: 925
iwer leben ist nützer dan daz mîn.'

Dô gnâdete ir der herre
des willen harte verre,
und ervolleten im diu ougen
von jâmer alsô tougen. 930
er sprach 'gemahel, jâ ist der tôt
iedoch niht ein senftiu nôt,
als dû dir lîhte hâst gedâht.
dû hâst mich des wol innen brâht,
möhtestû, dû hüldest mir. 935
des genüeget mich wol von dir.
ich erkenne dînen süezen muot:
dîn wille ist reine unde guot.
ichn sol ouch niht mê von dir gern.
dû maht mich des niht wol gewern 940
daz dû dâ gesprochen hâst.
die triuwe die du an mir begâst,
die sol dir vergelten got.
ditz wære der lantliute spot,
swaz ich mich für dise stunde 945

arzenien underwunde,
 und mich doch nicht vervienge
 wan als ez doch ergienge.
 gemahle, dû tuost als diu kint
 diu dâ gâhes muotes sint: 950
 swaz den kumet in den muot,
 ez sî übel oder guot,
 dar zuo ist in allen gâch,
 und geriuwet sî sêre dar nâch.
 gemahle, alsô tuost ouch dû. 955
 der rede ist dir ze muote nû:
 der die von dir nemen wolte,
 sô manz danne enden solte,
 so geriuwez dich vil lîhte doch.'
 und daz sî sich ein teil noch 960
 baz bedæhte, des bater.
 er sprach 'dîn muoter und dîn vater
 die enmugen dîn niht wol enbern.
 ich sol ouch niht ir leides gern
 die mir ie gnâde tâten. 965
 swaz sî dir beide râten,
 liebe gemahle, daz tuo.'
 hie mite lachete er dar zuo,
 wan er lützel sich versach
 daz doch sider dô geschach. ✓ 970
 Sus sprach er zuo der guoter.
 der vater und diu muoter
 sprâchen 'lieber herre,
 ir hânt uns vil verre
 geliebet und geêret: 975
 daz enwære niht wol bekêret,

wir engültenz iu mit guote.
 unser tochter ist ze muote
 daz sî den tôt durch iuch dol:
 des gunne wir ir harte wol. 980
 ez ist hiute der dritte tac
 daz sî uns allez ane lac
 daz wir ir sîn gunden:
 nû hât sîz an uns funden.
 nû lâze iuch got mit ir genesen: 985
 wir wellen ir durch iuch entwesen.'

Do im sîn gemahle dô bôt
 für sînen siechtuom ir tôt
 und man ir Ernest ersach,
 dô wart dô michel ungemach 990
 und jâmerlîch gebærde.
 manc mislîchiu beswærde
 huop sich dô under in,
 zwischen dem herren unde in drin.
 ir vater unde ir muoter die 995
 erhuoben michel weinen hie:
 des weinens tet in michel nôt
 umb ir vil lieben kindes tôt.
 nu begunde ouch der herre
 gedenken alsô verre 1000
 an des kindes triuwe,
 und begreif in ouch ein riuwe,
 daz er sêre weinen began,
 und zwîvelte vaste dran
 weder ez bezzer getân 1005
 möhte sîn oder verlân.
 von vorhten weinte ouch diu maget:

sî wände er wære dran verzaget.
sus wârens alle unfrô.

sî gerten keines dankes dô. 1010

Ze jungest dô bedâhte sich

ir herre, der arme Heinrich,

und begunde sagen in

grôze gnâde allen drin

der triuwen und des guotes 1015

(diu maget wart rîches muotes

da3 ers gevolgete gerne),

und bereite sich ze Sâlerne

sô er schiereste mohte.

swaz ouch der megede tohte, 1020

da3 wart vil schiere bereit:

schoeniu pfert und richiu kleit,

diu sî getruoc nie vor der zît:

hermîn unde samît,

den besten zobel den man vant, 1025

da3 was der megede gewant.

Nû wer möhte volgesagen

die herzeriuwe und da3 klagen,

der muoter grimmige3 leit

und ouch des vater arbeit? 1030

e3 wære wol under in beiden

ein jâmerlîche3 scheiden,

dô sî ir liebe3 kint von in

gefrumten sô gesunde3 hin

niemer mê ze sehenne in den tôt, 1035

wan da3 in senftet ir nôt

diu reine gotes güete,

von der doch da3 gemüete

ouch dem jungen kinde quam
 daz ez den tôt gerne nam. 1040
 ez was âne ir rât komen:
dâ von wart von ir herzen genomen
 alliu klage und swære,
 wan ez anders wunder wære
 daz in ir herze niht zerbrach. 1045
 ze liebe wart ir ungemach,
 daz sî dar nâch deheine nôt
 liten umbe ir kindes tôt. ✓

Sus fuor gegen Sâlerne
 frœlîch unde gerne 1050
 diu maget mit ir herren.
 waz möhte ir nû gewerren,
 wan daz der wec sô verre was,
 daz sî sô lange genas?
 und do er sî vollebrâhte 1055
 hin als er gedâhte
 dâ er sînen meister vant,
 dô wart ime zehant
 vil frœlîchen gesaget,
 er hete brâht eine maget 1060
 die er in gewinnen hiez:
 dar zuo er in sî sehen liez.

Daz dûhte in ungelouplich:
 er sprach 'kint, weder hâstû dich
 diss willen selbe bedâht? 1065
 od bistû ûf die rede brâht
 von bete od dînes herren drô?'
 diu maget antwurt im alsô,
 daz sî die selben ræte

von ir selber herzen tæte. 1070
Des nam in michel wunder,
und fuorte sî besunder
und beswuor sî vil verre
ob ir iht ir herre
die rede hete ûz erdrôt. 1075
er sprach 'kint dir ist nôt
daz dû dich berâtest baz,
und sage dir rehte umbe waz.
ob dû den tôt liden muost
und daz niht vil gerne tuost, 1080
sô ist dîn junger lîp tôt,
und frumet uns leider niht ein brôt.
nu enhil mich dînes willen niht.
ich sage dir wie dir geschiht.
ich ziuhe dich ûz rehte blôz, 1085
und wirt dîn schame harte grôz
die dû von schulden danne hâst
unde nacket vor mir stâst.
ich binde dir bein und arme:
ob dich dîn lîp erbarme, 1090
so bedenke disen smerzen:
ich snide dich zem herzen
und brich ez lebende ûz dir.
fröuwelin, nû sage mir
wie dîn muot dar umbe stê. 1095
ezn geschach nie kinde alsô wê,
als dir muoz von mir geschehen.
daz ich ez tuon sol unde sehen,
dâ hân ich michel angest zuo:
nu gedenke selbe ouch dar zuo. 1100

geriuwet ez dich eins hâres breit,
 sô hân ich mîn arbeit
 unde dû den lîp verlorn.'
 vil tiure wart sî aber besworn,
 sin erkante sich vil stæte, 1105
 daz sî sichs abe tæte.

Diu maget lachende sprach,
 wan sî sich des wol versach,
 ir hülfe des tages der tôt
 ûzer werltlicher nôt, 1110
 'got lône iu, lieber herre,
 daz ir mir alsô verre
 hânt die wârheit gesaget.

entriuwen ich bin ein teil verzaget:
 mir ist ein zwîvel beschehen. 1115

ich wil iu rehte bejehen
 wie der zwîvel ist getân
 den ich nû gewunnen hân.
 ich fürhte daz unser arbeit
 gar von iuwer zageheit 1120
 under wegen belîbe.

iuwer rede gezæme eim wîbe.
 ir sint eines hasen genôz.
 iuwer angst ist ein teil ze grôz
 dar umbe daz ich sterben sol. 1125

dêswâr ir handelnt ez niht wol
 mit iuwer grôzen meisterschaft.
 ich bin ein wîp und hân die kraft:
 geturrent ir mich snîden,
 ich getar ez wol erlîden. 1130
 die engestliche arbeit

die ir mir vor hânt geseit,
 die hân ich wol ân iuch vernomen.
 zwâr ich enwære her niht komen,
 wan daz ich mich weste *wiggen* 1135
 des muotes alsô veste
 daz ich ez wol mac dulden.
 mir ist bî iuvern hulden
 diu brœde varwe gar benomen
 und ein muot alsô vester komen 1140
 daz ich als engestliche stân
 als ich ze tanze süle gân:
 wan dehein nôt sô grôz ist
 diu sich in eines tages frist
 an mîme lîbe geenden mac, 1145
 mich endunke daz der eine tac
 genuoc tiure sî gegeben
 umbe daz êwige leben
 daz dâ niemer zergât.
 iu enmac, als mîn muot stât, 1150
 an mir niht gewerren.
 getrûwent ir mînem herren
 sînen gesunt wider geben
 und mir daz êwige leben,
 durch got daz tuont enzît: 1155
 lânt sehen welch meister ir sît.
 mich reizet vaste dar zuo.
 ich weiz wol durch wen ich ez tuo:
 in des namen ez geschehen sol,
 der erkennet dienst harte wol 1160
 und lât sîn ungelônnet niht.
 ich weiz wol daz er selbe giht,

swer grôzen dienst leiste,
 des lôn sî ouch der meiste.
 dâ von sô sol ich disen tôt 1165
 hân für eine süeze nôt
 nâch sus gewissem lône.

liez ich die himelkrône,
 sô het ich alwæren sin, 1170
 wand ich doch lîhtes künnes bin. ✓

Nu vernam er daz sî wære
 genuog unwandelbære,
 und fuorte sî wider dan
 hin zuo dem siechen man
 und sprach zuo ir herren 1175

‘uns kan daz niht gewerren,
 iuwer maget ensî vollen guot.
 nû hânt frœlîchen muot:
 ich mache iuch schiere gesunt.’
 hin fuorte er sî zestunt 1180

in sîn heimlich gemach,
 da es ir herre niht ensach,
 und beslôz im vor die tür
 und warf einen rigel für:
 er enwolte in niht sehen lân 1185
 wie ir ende solte ergân.

In einer kemenâten,
 die er vil wol berâten
 mit sîner arzenie vant
 er hiez die maget alzehant 1190
 abe ziehen diu kleit.

des was sî frô und gemeit:
 sî zarte diu kleider in der nât. 1195

schiere stuont sî âne wât
und wart nacket unde blôz: 1195
sî schamte sich niht eins hâres grôz.

Dô sî der meister ane sach,
in sîme herzen er des jach
daz schoener créatiure
al der werlte wære tiure. 1200

gar sêre erbarmte sî in,
daz im daz herze und der sin
vil nâch was daran verzaget.
nû ersach diu guote maget
einen hôhen tisch dâ stân: 1205

dâ hiez sî der meister ûf gân.
dar ûf er sî vil vaste bant,
und begunde nemen in die hant
ein scharpfez mezzzer daz dâ lac,
des er ze solhen dingen pflac. 1210

e3 was lang unde breit,
wan daz e3 sô wol niht ensneit
als im wære liep gewesen
dô sî niht solte genesen,
dô erbarmete in ir nôt. 1215

und wolte ir sanfte tuon den tôt.

Nû lac dâ bî in ein
harte guot wetzestein.
da begunde erz ane strîchen
harte müezeclichen, 1220
da bî wetzen. daz erhôrte,
der ir fröude stôrte,
der arme Heinrich hin für
dâ er stuont vor der tür,

und erbarmte in vil sêre 1225
daz er sî niemer mêre
lebende solte gesehen.

nu begunde er suochen unde spehen,
unze daz er durch die want
ein loch gânde vant, 1230
und ersach sî durch die schrunden
nacket und gebunden.

Ir lîp der was vil minneclich.
nû sach er sî an unde sich,
und gewan einen niuwen muot. 1235
in dûhte dô daz niht guot
des er ê gedâht hâte,
und verkêrte vil gedrâte *to*
sîn altez gemüete
in eine niuwe güete. 1240

Nû er sî alse schœne sach,
wider sich selben er dô sprach
'dû hâst einen tumben gedanc,
daz dû sunder sînen danc
gerst ze lebenne einen tac 1245
wider den niemen niht enmac.
du enweist ouch rehte waz dû tuost,
sît dû benamen sterben muost,
daz dû diz lesterlîche leben
daz dir got hât gegeben 1250
niht vil willeclîchen treist
unde ouch dar zuo enweist
ob dich diss kindes tôt ernert.
swaz dir got hât beschert,
daz lâ dir allez geschehen. 1255

ich enwil diss kindes tât niht sehen.'

Des bewag er sich zehant
und begunde bözen an die want:
er hiez sich lāzen dar in.

der meister sprach 'ich enbin
nû niht müezic dar zuo
daz ich iu iht ûf tuo.'

'nein, herre meister, gesprechent mich.'

'herre, sprach er, jâ enmac ich,
beitent unz daz ditz ergê.'

'nein, herre meister, gesprecht mich ê.'

'nû sagent mirz her durch die want.'

'jâ ist ez niht alsô gewant.'

Zehant dô liez er in dar in.

dô gie der arme Heinrich hin
dâ er die maget gebunden sach.

zuo dem meister er dô sprach

'ditz kint ist alsô wünneclich:

zwâre jâ enmac ich

sînen tât niht gesehen.

gotes wille müeze an mir geschehen:

wir suln sî wider ûf lân.

als ich mit iu gedinget hân,

daz silber daz wil ich iu geben.

ir sult die maget lāzen leben.'

Dô diu maget rehte ersach

daz ir ze sterbenne niht geschach,

dâ was ir muot beswæret mite.

sî brach ir zuht unde ir site:

ze grimme roufte sî sich:

ir gebærde wart sô jæmerlich

daʒ sî niemen hete gesehen,
im wære ze weinenne geschehen.

Vil bitterlîchen sî schrê
'wê mir vil armen unde owê! 1290

wie sol ez mir nû ergân,
muoz ich alsus verlorn hân
die rîchen himelkrône?
diu wære mir ze lône
gegeben umbe dise nôt. 1295

nû bin ich alrêst tôt.
owê, gewaltiger Krist,
waz êren uns benomen ist,
mînem herren unde mir!
nu enbirt er und ich enbir 1300
der êren der uns was gedâht.

ob diz wære vollebrâht
sô wære ime der lîp genesen,
und müeste ich iemer sælic wesen.'

Sus bat si gnuoc umb den tôt. 1305
dô wart ir nie dernâch sô nôt,
sî verlûre gar ir bete.

dô niemen durch sî dô niht tete,
dô huop sî an ein schelten.
sî sprach 'ich muoz engelten 1310
mînes herren zageheit.

mir hânt die liute misseseit:
daʒ hân ich selbe wol ersehen.
ich hôrte ie die liute jehen,
ir wærent biderbe unde guot 1315
und hetent vesten mannes muot:
sô helfe mir got, sî hânt gelogen.

diu werlt was ie an iu betrogen :
ir wärent ie al iuwer tage
und sint ouch noch ein werltzage. 1320
des nim ich wol dâ bi war :

daz ich doch liden getar,
dazn turrent ir niht dulden.
herre, von welhen schulden
erschräkent ir dô man mich bant? 1325

e3 was doch ein dickiu want
enzwischen iu unde mir.
herre mîn, geturrent ir
einen frömden tôt niht vertragen?
ich wil iu geheizen unde sagen 1330
daz iu niemen niht entuot,
und ist iu nütze unde guot.'

Swie vil sî flüeche unde bete
unde ouch scheltens getete,
daz enmohte ir niht frum wesen : 1335
sî muoste iedoch genesen.

swaz dô scheltens ergie,
der arme Heinrich e3 enpfie
als ein frumer ritter sol,
tugentlichen unde wol, 1340

dem schoener zühte niht gebrast.
und dô der gnâdelôse gast
sîne maget wider kleite
und den arzât bereite
als er gedinget hâte, 1345

dô fuor er gedrâte
wider heim ze lande.
swie wol er dô erkande

daz er dâ heime funde
 mit gemeinem munde 1350
 niuwan laster unde spot,
 daz lieg er liuterlîch an got.

Nû hete sich diu guote magt
 sô verweinet und verklagt,
 vil nâhe hin unz an den tût. 1355
 do erkande ir triuwe unde ir nôt
 cordis spêculâtor,

vor dem deheines herzen tor
 fûrnames niht beslozzen ist. *especially*
 sît er durch sînen süezen list 1360

an in beiden des geruochte
 daz er sî versuochte
 reht alsô volleclichen
 sam Jôben den rîchen,
 do erzeigte der heilige Krist 1365
 wie liep im triuwe und erbermde ist,
 und schiet sî dô beide
 von allem ir leide
 und machete in dô zestunt
 reine unde wol gesunt. 1370

Alsus bezzerte sich
 der guote herre Heinrich
 daz er ûf sînem wege
 von unsers herren gotes pflege
 harte schœne worden was, 1375
 daz er vil gar genas
 und was als vor zweinzic jâren.
 dô si sus erfrôuwet wâren,
 do enbôt erz heim ze lande

den die er erkande 1380
der sælden und der güete
daz sî in ir gemüete
sîns gelückes wæren frô.
von schulden muosten sî dô
von den genâden fröude hân 1385
die got hâte an ime getân ✓
Sîne friunt die besten
die sîne kunft westen,
die riten unde giengen
durch daz sî in enpfiegen 1390
gegen im wol drîe tage.
si engeloubten niemens sage
wan ir selber ougen.
sî kurn diu gotes tougen 1395
an sîme schœnen lîbe.
dem meier und sînem wîbe
den mac man wol gelouben,
man welle sî rehtes rouben,
daz sî dâ heime niht belîben.
sî ist iemer ungeschriben, 1400
diu fröude die sî hâten,
wan sî got hete berâten
mit lieber ougen weide :
die gâben in dô beide
ir tohter unde ir herre. 1405
e3 enwart nie fröude merre
danne in beiden was geschehen,
dô sî hâten gesehen
daz sî gesunt wâren.
si enwesten wie gebâren. 1410

ir gruoz wart spæhe undersniten *wunderfelig*
 mit vil seltsænen siten:
 ir herzeliebe wart alsô grôz
 daz in daz lachen begôz
 der regen von den ougen.
 diu rede ist âne lougen:
 sî kusten ir tohter munt
 etewaz mê dan drî stunt.

1415

Do enpfiegen sî die Swåbe
 mit lobelîcher gåbe:
 daz was ir willeclîcher gruoz.
 got weiz wol, den Swåben muoz
 ieglich biderber man jehen,
 der sî dâ heime hât gesehen,
 daz bezzers willen niene wart.
 als in an siner heimvart
 sîn lantliut enphienge,
 wie ez dar nâch ergienge,
 waz mag ich dâ von sprechen mê?
 wan er wart rîcher vil dan ê
 des guotes und der êren.
 daz begunde er allez kêren
 stæteclîchen hin ze gote,
 und warte sîme gebote
 baz danne er ê tæte.
 des ist sîn êre stæte.

1420

1425

1430

1435

Der meier und diu meierin
 die heten ouch vil wol umb in
 verdienet êre unde guot.
 ouch het er niht sô valschen muot,
 sî hetenz harte wol bewant.

1440

er gap in ze eigen daz lant,
daz breite geriute,
die erde unde und die liute,
dâ er dâ siecher ûffe lac. 1445

sîner gemaheln er dô pflac.
mit guote und mit gemache
und mit aller slahte sache
als sîner frouwen oder baz:
daz reht gebôt ime ouch daz. 1450

Nu begunden im die wîsen
râten unde prîsen
umb êlîchen hîrât.

ungesamnet was der rât.
er seite in dô sînen muot: 1455

er wolte, diuhte ez sî guot,
nâch sînen friunden senden
und die rede mit in enden,
swar sî ime rieten.
biten unde gebieten 1460

hieze er allenthalben dar
die sînes wortes næmen war.
do er sî alle dar gewan,
beide mâge unde man,
dô tet er in die rede kunt. 1465

nû sprach ein gemeiner munt,
ez wære reht unde zît.
hie huop sich ein michel strit
an dem râte under in:
dirre riet her, der ander hin, 1470

als ie die liute tâten
dâ sî dâ solten râten.

- Do ir rât was sô mislich, *danne*
 dô sprach der arme Heinrich
 'iu ist allen wol kunt 1475
 daz ich vor kurzer stunt,
 was vil ungenæme,
 den liuten widerzæme.
 nu enschiuht mich weder man noch wîp:
 mir hât gegeben gesunden lîp 1480
 unsers herren 'gebot.
 nû râtet mir alle durch got,
 von dem ich die genâde hân,
 die mir got hât getân,
 daz ich gesunt worden bin, 1485
 wie ichz verschulde wider in.'
- Sî sprachen 'nement einen muot
 daz im lîp unde guot
 iemer undertænic sî.'
 sîn trûtgemahle stuont dâ bî, 1490
 die er vil gûetlich ane sach.
 er umbevienc sî unde sprach
 'iu ist allen wol gesagt
 daz ich von dirre guoten magt
 minen gesunt wider hân, 1495
 die ir hie sehent bî mir stân.
 nû ist sî frî als ich dâ bin:
 nû ræt mir aller mîn sin
 daz ich sî ze wîbe neme.
 got gebe daz ez mir gezeme: 1500
 sô wil ich sî ze wîbe hân.
 zwære, mac daz niht ergân,
 sô wil ich sterben âne wîp,

wan ich êre unde lîp
hân von ir schulden. 1505
bî unsers herren hulden
wil ich iuch biten alle
daz ez iu wol gevalle.'
Nû sprâchens alle gelîche,
bêde arm und rîche, 1510
ez wære ein michel fuoge.
dâ wâren pfaffen gnuoge:
die gâben si ime ze wibe.
nâch sûezem lanclîbe
do besâzen sî gelîche 1515
daz êwige rîche.
als müeze ez uns allen
ze jungest gevallen.
der lôn den sî dâ nâmen,
des helfe uns got. âmen. 1520

NOTES.

The Strassburg MS. of the *Arme Heinrich* is cited as *A*, the Heidelberg-Kolocza MSS. as *B* (Heidelberg = *B^a*, Kolocza = *B^b*), and the Florian Fragments as *C*.

The MSS. of the poem are variously headed: *Das ist von dem armen Heinriche* (*A*); *Ditz ist der arme Heinrich | got mach uns im gelich* (*B^a*); *Ditz ist ein mere rich | von dem armen Heinrich* (*B^b*).

1—28. Cp. the exordium of this poem with that of Iwein, especially ll. 21—30:

Ein riter, der gelêret was
Unde eȝ an den buochen las,
swenne er sîne stunde
niht baz bewenden kunde,
daz er ouch tihtennes pflac
(daz man gerne hœren mac,
dâ kêrt er sînen vlîz an:
er was genant Hartman
und was ein Ouwære),
der tihte ditz mære.

Similarly the close of Gregorius (ll. 3989—4006). Hartmann is fond of repeating himself. Wackernagel suggests a comparison with Cynewulf's *Juliana*, ll. 718 ff.

1. GELÊRET, 'able to read and write,' accomplishments rare even among the poets of the Mhg. period (see Introd., p. viii). The word *gelêret* also occurs in Mhg. with the modern signification 'learned' as *ein gelêrtèr schulere*. *Die gelêrten* were the clergy.
5. DIENSTMAN ZE OUWE, 'vassal to the lord of Ouwe.' Heinrich, on the other hand, is described (l. 49) as *herre von Ouwe*, 'lord of Ouwe' (see Introd., p. vii).
6. IM, reflective. The Mhg. reflective pronoun of the 3rd person (gen. *sin*, acc. *sich*) has no form for the dative and employs the ordinary 3rd personal pron. to express this case. In Nhg. the acc. *sich* does service for both acc. and dat.
- 9—10. IHT DES DÂ MITE, 'anything (of that) . . . with which.'
12. The construction here is *ob er iht von sô gewanten sachen funde*.
13. TÖHTE. *Tügen* may mean either 'to serve' or 'to be becoming.' The latter meaning is perhaps preferable here. A similar ambiguity will be found in l. 330. The subject of *töhte* is to be supplied from *iht* in l. 9.
17. REDE, 'story,' the *mære* of l. 29. The use of *diuten* (l. 16) points to a Latin source for the poem. See Introd., p. xiv.
19. SÎNER ARBEIT, gen., dependent on *lôn* (l. 21).
21. IHT = *nîht*. The negation may be omitted in substantial or final clauses which contain a pronoun or adverb of the group: *ie*, *ieman*, *iemer*, *iht* etc. (Paul's Mhd. Grammatik, § 372). *daz . . . iht* is here equivalent to Lat. *ne* in final clauses.
24. BITENDE is the MS. reading, and more usual form, but *bittende* would be more correct (the *tt* origin-

ating in the *tj* of the Ohg. *bitjan*). In Gregorius (l. 3824), Hartmann writes: *daz ir bittende wesent*. The use of the pres. part. with the verb *stn* or *wesen* (as in English) to throw a special emphasis on the particular action denoted by the verb and to draw attention to its continuity, is still frequent in Mhg. although obsolete in Nhg. (cp. ll. 637 and 729).

Tr. 'that he may offer up prayer to God for his (*im*, i. e. the poet's) soul's welfare.'

- 26--28. 'It is said (*seit* contr. for *saget*) that he who prays on behalf of others is his own intercessor'.

BITEN ÜBER. *Umbe* or *vür* is more usual than *über* in this sense. Cp. Hartmann's Gregorius (l. 3402) *swer umbe den anderen bite*.

31. SWÄBEN, dat. pl. of *Swâp*, a Swabian. *Ze Swâben*, 'amongst the Swabians', 'in Swabia' (Lat. *in Suavis*).

- 32--33. ENWAS VERGE³ZEN DEHEINER etc. The negative in Mhg. is expressed by the particle *ne* placed immediately before the verb; it is either attached to the verb itself, when it takes the form *en-*, or to the immediately preceding word as an enclitic (*ne*, *-n*). The simple negative is often strengthened by negative pronouns or adverbs as *niht*, *dehein* (*kein*), *deweder*, *niemer* etc. We meet this same usage of double negatives in old English, and even in some modern English dialects. Cp. Chaucer, Prol., 70: 'He nevere yit no vilonye ne saide' and Prol., 131: 'That no drop ne fell upon hir breste.'

33. *A* has 'Dekeine der tugent', which is clearly corrupt. Following *B*, Toischer has suggested:

aller der tugende
der ein ritter in sîner jugende
ze ganzem lobe haben sol.

35. ZE VOLLEM LOBE, 'in order to obtain the highest praise.'
43. FÜRSTE, the highest nobility in the land, Dukes, Landgraves, etc.
47. SÎN NAME DER WAS, ETC. This pleonastic use of the demonstrative is very frequent in Mhg. poetry. Cp. ll. 100, 110, 149 etc.
56. The primary meaning of *wunsch* is the 'power to do something extraordinary.' This idea is still to be traced in Nhg. *Wünschelrute*, 'divining-rod', *Wünschelhut*, 'wishing-cap.' From the primary meaning arose the secondary one of a 'desire awakened by the sense of power,' 'desire for the highest and best.' Nhg. *Wunsch* (Engl. 'wish') presents this idea in a much weakened form.
66. 'His acts of generosity were guided by a fine sense of justice.'
67. 'He had neither too much nor too little.' Cp. Iwein l. 6881 f.:

da3 in der tage zuo ir vart
enweder gebrast noch über wart.

69. ÜBER RÜCKE. *Über* with the acc., cp. Engl. 'over one's shoulder.'
70. DES RÂTES BRÜCKE, 'the bridge of good counsel;' his advice formed a bridge over embarrassments and difficulties.
74. HÜBESCH, antithesis to *törperlich* in l. 51. The phrase *hübesch* (*hövesch*) *unde wîs* occurs frequently in Hartmann. This description of Heinrich has been closely imitated by the poet of Dietrichs Flucht (l. 2333 ff.).
78. In *B* the following two lines occur after l. 78:
- und in der werlte lebete
in dirre süeze swebete.

The probability of their genuineness is supported by the fact that they are in part reproduced by Konrad von Würzburg—one of Hartmann's most persistent plagiarists—in his *Engelhard* (l. 5298).

80. *vür.* *B* reads *über*.

85. 2 Sam. 18, 9.

86—88. The metaphor is Biblical. Cp. Job. 19, 9: 'He hath . . . taken the crown from my head.' Ps. 28, 3: 'The crown of pride . . . shall be trodden under feet.' Lam. 5, 16: 'The crown is fallen from our head.'

90. *DIU SCHRIFT*, 'the Scriptures.' Hartmann is in error, however, for the passage which he quotes, does not occur in the Bible. It is to be found in a hymn by Notker the Stammerer, a monk of St. Gallen who lived in the end of the ninth and beginning of the tenth century: *Media vita in morte sumus: quem quærimus adiutorem, nisi te, domine?* etc. Luther's translation of the hymn (*Liederbuch*, II, 44) has made the passage universally known. *Geseit*, contr. for *gesaget*.

100. *MEISTERSCHAFT*, 'the power of asserting oneself.'

101. *MUGE .WIR.* In the 1st person plural the final *n* of the verb is frequently elided when the pronoun follows it, (see Paul's *Grammatik* § 155, Note 2).

101—104. The image of the burning candle giving light while it is consumed was a favourite one in the Middle Ages. Cp., for example, *Der Winsbecke*, 3:

Sun, merke wie das kerzen licht
die wile ez brinnet, swindet gar.

Also Freidank's *Bescheidenheit*, 71, 7, and Heinrich von Türlin's *Krone*, 7046 f. The metaphor is probably of Eastern origin.

103. ZEINER ASCHEN = *ze einer aschen*. *A* reads *eschen*.
 106. SEHENT for *sehet*, 2. pl. Imp. This nasalised form is particularly characteristic of Allemannic writers, as Hartmann, Konrad Fleck, Konrad von Würzburg, etc.
 110. UNSER BLUOME DER MUOZ VALLEN. The metaphor is Biblical. Cp. Is. 28, 1. 'whose glorious beauty is a fading flower.'
 115. DERST = *der ist*.
 119. DIU MISELSUHT, 'leprosy' (from Lat. *misellus*), the usual designation for this disease in classical Mhg. The modern word *Ausatz* first appears in later Mhg. writers, for example, in Hugo von Trimberg's Renner (l. 21419): *die úzsatz*.

Originating in Egypt, leprosy seems to have found its way through Greece to Italy. Once in Italy, the extension of Roman conquest facilitated its further distribution, and until the close of the Middle Ages it raged throughout Europe with peculiar virulence. See Grimm's edition of the 'Arme Heinrich' (Berlin, 1815), pp. 160 ff. and Wackernagel's treatise in the Wackernagel-Toischer edition (Basel, 1885), pp. 163 ff.

120. DIE SWÆREN GOTES ZUHT. In Mhg. a genitive may stand between the article (or attribute) and its substantive, but only when the substantive in the genitive has a defining or attributive function. Although no longer admissible in Nhg. we have virtually the same construction in compound words, e. g. *das Gotteshaus*.
 121. GESACH. The particle *ge-* has usually an intensifying effect, giving the present tense the force of a future, and the perfect that of a pluperfect.
 131. 'Became an outcast amidst the dung.' From Job,

2, 8: 'and he sat down among the ashes' which, however, in the Vulgate reads *sedens in sterquilino*. Cp. Winsbecke, 73, 6: *dem miste Jôb ze teile wart*.

137. 'His bitter suffering cut him off from (i. e. prevented him from having) Job's patience.'
141. 'when troubles fell upon him'. ZE LÎDENNE. The use of the gerund with *ze* is very frequent in Mhg. (cp. the Lat. gerund in oblique cases). Cp. ll. 293 and 1288,
142. 'for his soul's welfare.'
143. SMÂCHEIT *B. A* has *swâcheit*.
- 155—156. This metaphor occurs again in Gregor. 1. 2327 f.:

ir vröuden sunne was bedaht
mit tôtvinsterre naht.

Also Büchlein, 2, 18 f. Cp. Job, 3, 4.

- 160-163. Cp. Jeremiah 20, 14: 'Cursed be the day wherein I was born,' and Job, 3, 3.
164. EIME, contr. for *eineme*.
175. MUNPASILIERE, Montpellier (Lat. *Mons pessulanus* or *pessularius*). The medical school of Montpellier first rose into prominence in the latter half of the twelfth century.
177. UNTRÔST. A large number of words formed with the prefix *un-* in Mhg. are now obsolete. Cp. (in the present poem), *ungeburt*, *ungehaben*, *unminnen*, etc.
180. SALERNE. The greatest of all the medieval medical schools was at Salerno. Its fame extends back into the tenth century; in 1143 it was incorporated as a university and attracted students from all parts of the world. References to it are to be found in all medieval literature; the fox, for example, in the Beast-saga, goes to Salerno

to find a remedy for the sick lion, and Tristan (in Gottfried's poem, l. 7334 f.) spreads the report that he has been to Salerno, *durch stnes lîbes genist*. So here, when Heinrich has failed to find relief at Montpellier, he has recourse to the very highest source of medical authority.

181. DURCH GENIST; *durch* is to be taken with *genist* not with *dâ*, 'for healing,' 'in order to obtain relief.'
- 183 f. An elliptical construction not infrequent in Mhg. poetry; for *der beste meister, den er dâ vant, seite*, etc. Cp. l. 1025. *Seite*, contr. for *sagete*.
191. 'whatsoever may be placed before me' i. e. 'whatsoever tax may be laid upon me.'
196. 'with your sickness it is so', 'your sickness is of such a nature', cp. l. 216.
200. See note to l. 32.
204. Conditional, 'unless God be the physician.'
214. UNREWERT for *unerwert* (metathesis). *re* for *er* is frequent in Mhg. after syllables or monosyllabic words ending in a vowel or liquid.
221. DES, gen. after *niht*.
225. ÊRBÆRE. This is the reading of *A. B* has *vriebære* ('marriageable'). The latter has received the support of Burdach, Scherer and Toischer, although the word occurs nowhere else. The principal objection, however, to this, as well as to Wackernagel's reading: *hibære* (also meaning 'marriageable', from *hien*), is that the girl who eventually comes to Heinrich's rescue is at the time only eleven years old.
231. DER MAGET HERZEN BLUOT. The belief in the healing power of human blood in cases of leprosy is as old as the disease itself. See Pliny, N. H. 26,5 :

Aegypti peculiare hoc malum (leprosy) *et cum in reges incidisset, populis funebre: quippe in balineis solia temperabantur humano sanguine ad medicinam eam.* Paracelsus also prescribes as a cure for leprosy *dosis sanguinis humani, semel in mense.* The blood of children and young girls, was believed to be particularly efficacious. (See Grimm, *Der Arme Heinrich*, pp. 172—197; Wackernagel-Toischer's edition, pp. 194—199, and, in particular, Paulus Cassel, 'Die Symbolik des Blutes and der arme Heinrich von Hartmann von Aue,' Berlin, 1882.)

247. ERBE, 'the land he had inherited' in contrast to the *varnde guot*, or 'movable property'.
250. 'where he could best bestow it', *i. e.* 'amongst the most deserving'. The clause depends on *geben* in l. 246.
- 251, 258. BESCHEIDENLICHEN, 'rationally, wisely, giving to each according to his deserts.' The peculiarly Mhg. signification of this word is seen in the title of Freidank's didactic poem, *Bescheidenheit*, 'Good sense, Wisdom'.
256. See *Introd.*, p. VIII.
- 257 ff. On the mode of life imposed upon lepers in the Middle Ages see Grimm's edition, pp. 162 ff., Wackernagel-Toischer, pp. 172—191.
259. GERIUTE, 'land that has been cleared of trees to allow of cultivation.' The reading of *B* for *ll.* 267—268:

der daz selbe geriute
in dem wilden walde biute,
brings the literal meaning of the word into greater prominence.

274. UND SI DIE. *Und* in Mhg. has a less restricted use than in Nhg. Here, for instance, it

may be translated 'since'. This explains why, in the present passage, *und* is immediately followed by the personal pronoun *sî* instead of the relative (see Haupt on Erec, l. 7028). *Die* refers to the *herren* implied in the verb *geherret*.

288. *IN* and *IM* in l. 289 is the *bûman*; *IN* in l. 289 is Heinrich.

293. See note to l. 141.

295. *MEIER*, the *bûman* (l. 269).

312—314. 'that in her beauty she would have been a fit child to the king.' Grimm translates *ze kinde deme rîche*, 'as a lady of the court,' but *rîche* is used both in the sense 'kingdom' (Nhg. *Reich*) and 'the head of the kingdom,' 'the king' (Goth. *reiks*, 'king'). (Cp. Erec, l. 3768 and the passage quoted below. To use the expression *dem rîche gezemen* of any thing was to praise it superlatively.

An ir wætliche is an emendation of Wackernagel's. *A* has *an ir werliche*. Cp. Erec, l. 8290 ff.:

diu swahest under den wîben
diu zierte wol ein rîche
mit ir wætliche.

316. *ZE REHTER MÂZE*, 'in proper proportion,' 'becomingly.' They did not visit him too frequently, nor did they render themselves conspicuous by their absence.

318. *ZALLEN*, contr. for *ze allen*.

325. 'down at her master's feet,' but cp. l. 462.

326—327. The reading of *B*. Haupt and Wackernagel, following the other MS., read:

sus wonte sî [diu *Wack.*] suoze
ir herren ze allen zîten bî.

330. *DAZ DEM KINDE TOHTE*. *A* has the plural *kinden*,

but this would require *töhte* and, of course, in the preceding line, *möhte*—an alteration which has Haupt's approval. *B*, on the other hand, reads *daz der meide tohte*. In both cases it would seem as if an effort had been made to bring the word into grammatical agreement with *ir* in l. 331. But a disregard of grammatical gender in favour of actual gender is quite frequent in Mhg. Cp. for example, Iwein, l. 4615 f.:

ein wîp, diu sêre
sorget umb ir êre.

333—334. Cp. Iwein, l. 3321 ff:

nu erzeicte der tôre zehant,
daz der tôre und diu kint
vil lîhte ze wenenne sint.

339. ERS, contr. for *er si* (Wackernagel's emendation);
erz A, st iz B.

345—348. 'Much as the childish presents induced her to act thus, yet a sweet spirit by the grace of God did most to make her charming.' *irz*, contr. for *ir ez*.

351—352. GETWELTE GEQUELTE. See note to l. 121.

354. NŪ SAȜ DER MEIER UND etc. A singular verb with a plural subject. Cp. the Latin usage.

359. 'their sorrow needs must give them pain.'

364f. The construction here is: *und daz ein ander herre herters muotes würde*.

366. 'they had got so far in their thoughts.'

372f. sô VIL IST. Conditional. 'When there are so many' etc.

383—384. Cp. Iwein, ll. 4501f.:

hab ich den lasterlichen spot
verdienet iender umbe got.

dienen or *verdienen umbe*, cp. Nhg. *verdienen um*.

- 386f. This metaphor may have been suggested by Prov. 17, 19: 'He that exalteth his gate seeketh destruction.' Cp. Ps. 24, 9.
- 390f. 'And yet it was impossible to carry out my will, for I virtually had nothing that I could call my own.'
392. 'I showed very little respect for him' (i. e. God).
- 395—396. 'It was with my heart then as it is with the hearts of all men who are befooled by the world.'
- l. 396 is elliptical for *als ez allen werlttören tuont*.
401. IN, God.
- 405—406. This metaphor of God as the keeper of the gates of fortune and happiness is a favourite one with medieval poets. (See Wackernagel in the 'Zeitschrift für deutsches Alterthum,' II, 535 ff.)
- 412f. Cp. Job. 19, 18f: 'Yea, young children (but the reading of the Vulgate is *stulti*) despised me All my inward friends abhorred me; and they whom I loved are turned against me.'
- 414f. 'Worthless as he is who looks upon me, I must be still more worthless.'
427. ZER, contr. for *ze der*.
436. ICHN KUNDE Bb. A has *ich kam zuo Salerne*, from which Wackernagel infers that the original verb must have been *kan*; the preterite, however, is to be preferred. *ichn* = *ichne*.
441. GENESEN with the genitive. Cp. Nhg. *eines Kindes genesen*.
- 443f. See note to ll. 32—33.
447. ÊRBÆRE, cp. l. 225.
470. DES NAHTES. *Nahtes* (gen. of *naht*, stf.) is a remnant of the old consonant declension (Nhg. *nachts*). By analogy with *tac*, *tages* it is treated as a masculine and used with the gen. masc. of

the article, *des*. (See Paul's Mhd. Gramm. § 128, note 2).

471. ZIR, contr. for *ze ir*.
472. UND OUCH IR MUOTER. Scil. *füezen*.
474. MANEGEN SÛFT TIEFEN. An example of the remarkable freedom enjoyed by Mhg. poetry in the order of words.
478. IR OUGEN REGEN. A metaphor of very frequent occurrence. Cp. l. 1415; Erec. l. 8320: *der ougen regen*; l. 8659: *der regen ir von den ougen flöz*, etc.
483. WAZ IR WÆRE, 'what was wrong with her,' (Nhg. *was ihr wäre*).
485. STILLE *A. B* has *tougen*, for the use of which cp. ll. 520 and 940.
486. ES, genitive after *niht*.
500. NIHT EIN HÂR. The negative is very frequently emphasised in this way in Mhg. poetry. Cp. *niht ein brot* in l. 1082. Cp. also ll. 1101 and 1196.
504. ENMUGE WIR, see note to l. 101.
506. GOT DER HAT etc. See note to l. 47.
511. 'And all the following day.'
518. SÎ BEREITE EIN BAT. Cp. Minnesangs Frühling, p. 131, l. 7: *von sinen trehenen wart ein bat*.
525. VERWAC. *Sich verwegen* (with gen.), 'to place oneself on the scales of fortune,' hence, 'to resolve to do.' Cp. the Nhg. participial adjective *verwegen*. Instead of *verwac*, *B* has *erwac*. Haupt reads *bewac*, (see his note to Erec l. 2955).
527. BENAMEN, 'namely, certainly,' used simply to emphasise the statement. It is a favourite word of Hartmann's, (cp. l. 1248).
537. GEHENGE, 'permission.' *Hengen* (of a horse) 'to allow the reins to hang,' hence 'to give a person his own way,' 'to allow.'

538. MANS, *man es* (gen. after *ihl*).
544. SICH, imperative of *sehen* as an interjection of address. Similarly, in conversational English, 'see!' 'look here!'
- 546f. Hartmann invariable construes *an nemen* (and most other verbs with *an*), with a double accusative. The construction here is thus: *du hâst an dich . . . swære genomen*.
548. 'To which no one can put an end,' 'which cannot be helped.' ZEIM contr. for *ze einem*.
560. Lit. 'Yes, even if you forbid me, I am good for the remedy.' This is evidently the meaning here. *B* reads *Irn wollet mir iz etc.* 'if you will not forbid me' etc.
568. BATER = *bat er*.
572. 'For this lay beyond her power.'
- 579—584. 'If the time comes when there is no help for thee, and thou must die, then, if it were possible, (lit. if thou couldst attain it), thou wouldst desire to live, for a worse fate could not befall thee.'
588. E3 GÂT DIR ÎF DÎNE HÛT, 'thou wilt smart for it.'
591. ENMOHTER = *enmoht er*.
600. DEM IST NIHT ZE WOL, 'it does not go well with him,' 'he is not happy.'
614. ICH MAC IUCH EINE, 'I alone can' etc.
620. 'And has never ceased in his kindness.'
623. LÂZE WIR. See note to l. 101.
- 638—639. 'Thou wilt indeed, by thy behaviour towards us, forfeit all thy salvation with God.'
641. *biten und gebieten*, a phrase of frequent occurrence. Cp. l. 1460.
646. LANCLÎP C (*lange leben A, langleben B*).
449. *B* has *Dô mite wiltû uns beiden, C, dû wilt jedoch uns beiden*.

651. According to *B* and *C*. *A* reads *wan daz dîn water unde ouch ich*.
- 652a—d. These four lines occur only in *C*. The fragment breaks off abruptly with *dune* (652d). Pfeiffer has suggested:
- dune solt uns sus niht swæren
as the completion of the line.
657. Cp. Tobit, 5, 17: 'the staff of our hand;' in the Vulgate, however: *baculum senectutis nostræ*.
- 662a—d. These lines occur only in *B*, with the exception of 662b which is also to be found in *C*. The adopted reading of this line is from *C*; *B* reads *sô soltû die rede und ouch den muot*. UNSER HERRE in 662c is, of course, God.
- 663ff. 'I have confidence in my father and thee that ye will show me all the kindness' etc.
666. DER, genitive instead of the accusative *die*, owing to the attraction of the foregoing demonstrative, a construction not unusual in Mhg. poetry. SOL. Sing. verb with plur. subject, cp. l. 354.
673. DIE MICH SEHENDE SINT. See note to l. 24.
674. SPRECHENT ICH SI etc. *A*. In *B sprechent* is omitted.
- 678—680. Instead of these three lines, *B* has fifteen which, however, are to be found further on in *A* in a slightly altered form (ll. 813—830).
- 678f. EINEM GEBOTE STÂN, 'to obey a command.' Grimm compares Lat. *jussis stare*.
- 681ff. The pronounced religious and didactic tone of this whole speech, and particularly of ll. 681—735, is entirely at variance with the character of the child. It betrays the monkish original that formed the basis of Hartmann's poem.

684. LÂNT3 contr. for *lânt* (= *lât*, see note to l. 106)
ex. 'Let it depend on your kind permission,'
 'please, allow me to.'
702. UNDER FÜEZE. Haupt's emendation. The MSS.
 have *under die füeze*. Cp. l. 88.
- 713f. Cp. Freidank's Bescheidenheit, 177, 13:
 wir enhaben niht gewisses mê
 wan den tôt: daz tuot mir wê.
721. UNGEBURT UND UNTUGENT. See note to l. 177.
724. EIN LOUP. The indefinite article is often used in
 Mhg. in a comparison, even when the substantive
 does not properly admit of its application. It
 concentrates, as it were, the attention of the
 reader on a single point; here, not 'trembles
 like foliage,' but 'trembles like a piece of foliage,'
 'trembles like a leaf.' Cp. in the Nibelungen-
 lied, 388, 3: *grüen als ein gras*. (See Zupitza,
 Einführung in das Studium des Mittelhochdeut-
 schen, p. 69).
726. Lit. 'Who loves to grasp smoke,' 'who finds
 pleasure in empty vanities.'
729. VOLGENDE. Cp. note to l. 14.
- 734f. NIHT MÊ . . . WAN, 'nothing more than'; ironical
 for 'nothing less than,' cp. l. 230. This form of
 irony is frequent in the poetry of the time.
753. ZEINEM MAN GEBEN, 'to marry.' *Zetnem* (and *zeim*
 in l. 760) = *ze einem*.
756. NU VERSWIGE WIR, imper. *Verswtigen* is usually con-
 strued with the acc., not the dat. as here, conse-
 quently some prefer the reading *swige* of B. For
 the form *verswtige* see note to l. 101.
769. See note to l. 137.
775. EIN FRÎER BÛMAN. Christ is the *frier bûman*.
 It is the religious idea of the nun as the 'bride

of Christ.' This metaphor lends its support to the theory that Hartmann's poem was based on the work of a monk.

781. ROS NOCH DAȝ RINT. When two substantives, each requiring the definite article, are connected by the conjunction *und* or *noch*, the article is frequently omitted before the first (Wackernagel).

784. Cp. Hartmann's Lieder (Minnesangs Frühling, p. 218, l. 3):

sol ich der jâre werden alt.

786. DURST *B*. *A* has *frost*.

791. DEN DAȝ FIUR UND DER HAGEL SLEHT. Grimm takes *fiur*, ('fire') to mean 'lightning'; but the phrase is probably only an instance of zeugma.

794. DAȝ JÂR ALSE LANC, 'all the year long,' 'all the year round.'

799. DEIST, contr. for *daz ist*.

801. IHT = *niht*, see note to l. 21.

- 802f. 'If you know how to treat me properly.'

810. UNDE OUCH, for *unde der ouch*.

- 813—830. See note to l. 678—680.

827. OUCH, the reading of *C*. *A* has *ein teil*, *B*, *gar*.

- 831—835. 'If you will stand in the way of my welfare, I should rather have you weep a little for me than that I should not fulfil (lit. make clear to myself) my duty to myself.' In *B* these lines run:

Wolt ir erwenden mir mîn heil,
zwar ich laȝ euch ein teil
ê nach mir weinen.
ich wil mir bescheinen
des ich mir selber schuldic bin.

The logical connection between ll. 833 and

834 is thus lost. The text of *C* agrees with *A*.
840. 'And be consoled for my loss.'

852a—b. The reading of *A*:

Dô sol uns viere der tât læsen
von der helle und von den geisten bösen
certainly does not represent the original text.
In the Florian MS. (*C*) one of the fragments
breaks off with the beginning of l. 852a: *da schol...*
In *B* lines 852a—854 are wanting, but the fol-
lowing lines are interpolated in that MS. between
ll. 840 and 841:

der kurzen vrist und der zît
die alsô schiere gelît.
morgen hilfet uns mîn got
ûz von aller slahte nôt.
des tôdes genese wir
und ich verre baꝝ dan ir.

As a whole, the interpolation is evidently cor-
rupt, but it will be seen that the two final lines
correspond with ll. 853—854 of our text. In
restoring the immediately preceding line (852b),
Paul ingeniously adopted the reading of *B*:
von aller slahte nôt, connecting it with: *dâ sol*
uns viere der tât læsen of *A*.

858. MENSCHLICH REHT ZERBRACH, 'broke through, rose
above, the limitations of human nature.'

859. UNDER IN, 'amongst themselves.' See note to l. 6.

865ff. In a sermon of the 13th century (Hoffmann's
Fundgruben I, 116), quoted by Bech, there is the
following account of the childhood of St. Nicholas:
Wir lesen von im daz er des êrsten tages, dô er
geboren wart, stunt gerehener [upright] *in einem*
peche [basin], *unde daz er zwên tage in der wochen,*
dô er dennoch in der wiegen lach, vastet, daz er

niwan ze einem mâle sîner muoter tutten [breasts] *souch*. The preacher's source of information is the Golden Legend of Jacobus a Voragine, ch. 3. 869-870. The reading adopted is that of *B*. Paul, following *A*, reads:

sîne kintliche güete:

und bedâhten sich in ir gemüete.

882. ENWEDER³. Neuter, used of two persons of different sexes, (see Paul's Mhd. Grammatik, § 231.)

894f. 'They could not lose her in a better way.'

896. 'They heard her words with displeasure.'

900. MIT VIL WILLECLICHEM SITE. Cp. l. 1412: *mit vil seltsænen siten*. *Site* means here little more than 'manner'; the phrase is consequently best translated by the simple adverb, 'willingly,' 'strangely.'

906. TRÛTGEMAHELE. *Trût* [Nhg. *traut*] is frequently used as a term of endearment in Mhg. Cp. *trûtfriunt*, *trûtgeselle* etc. Heinrich called the child his *gemahele* in play, (see l. 341).

907-908. 'HERRE, SLAFENT IR?' 'NEIN ICH.' Grimm compares a passage in the Old French *Roman des quatre fils Aymon*:

'dormez-vous?' dist Maugis,

'nenil' ce dist Renaut.

But the formula is frequent in all epic and ballad poetry. *Slafent*, see note to l. 106.

910. DÂ TWINGET MICH etc. *Dâ* often introduces explanations in this way; it is the connecting link between the question and the reply.

917. 'There is still help for you.'

920. ICHN GESÛME etc. See note to ll. 32-33.

944-948. 'The people would mock me, were I now to have recourse to remedies which would have

no other effect (lit. avail me) than that the disease would take its course as before.'

- 957f. DER, 'if anyone.' 'If anyone should take thee at thy word.'
971. DER GUOTER. The adjective in Mhg. very exceptionally takes the strong form after the definite article, (see Paul's Mhd. Grammatik, § 226). *Guoter*, instead of *guoten*, is evidently used here simply on account of the rhyme.
984. 'Now we have granted her desire.'
995. DIE. When several substantives of different genders are referred to collectively in Mhg. the neuter plural is usually employed, (see Paul's Grammatik, § 231 and Cp. l. 882). *Die* may, however, be regarded here as the weakened form of *diu*. Cp. ll. 685, 963, 1438.
997. 'They could not restrain their tears.'
1010. The meaning of this line is not very clear. Wackernagel suggested *keines tanzes* instead of *keines dankes*, *tanz* being frequently used in Mhg. literature as an expression of happiness. Toischer, however, has suggested an interpretation which seems the probable one. Instead of beginning the new section at l. 1011, he begins with l. 1009: *Sus wârens alle unfrô* (Cp. for a similar beginning ll. 971, 1049, 1305 etc.); l. 1010 is thus to be taken with the following lines and *dankes gern* will correspond with *gnâde sagen* in ll. 1013—1014.
1018. ZE SALERNE, 'for Salerno,' 'for the journey to Salerno.'
1025. DEN BESTEN ZOBEL DEN MAN VANT. *Den zobel* acc. by attraction into the subordinate clause *den man vant*, cp. l. 183.

1033. IN, reflective. See note to l. 6.
- 1055—1056. These two lines also occur in Erec but not together (ll. 6074 and 6684).
1057. SÏNEN MEISTER, the physician who had informed him of the only possible remedy.
1060. EINE MAGET. Braune takes *eine* here as a demonstrative pronoun (Lat. *ille*). (See Paul and Braune's Beiträge, XI, 518ff.). Wackernagel suggested the reading *jene*.
- 1061—1062. The first *er* (1061) refers to the physician, the second (1062) to Heinrich, while *in* in 1061 is Heinrich, in 1062, the physician.
- 1074—1075. 'If her master had not (*ih*t see note to l. 21) obtained her word from her by threats.'
1078. UND SAGE DIR etc., *und ich sage dir*. UMBE WAZ = *warum*, 'wherefore.'
1082. NIHT EIN BRÔT. See note to l. 500.
1094. FRÖUWELÎN. *Frouwe* is the usual term of respectful address in Mhg. whether the lady is married or single; but women of lower standing were commonly addressed as *fröuweltn* (Wackernagel). (Cp. the use of *fräulein* as a form of address in Nhg.) In the present passage *fröuweltn* is probably used as a simple diminutive owing to the youth of the girl.
- 1104—1106. 'She was again very solemnly adjured lest she should not feel perfect confidence in herself and should abandon her resolution.' *Erkante* (l. 1105) is pret. subj. The unlauted form *erkente* is not found in the Upper-German dialects.
1109. DES TAGES, 'on that same day.'
1123. EINES HASEN GENÔZ, 'cowardly as a hare,' 'a coward.' Cp. such expressions as *eines getweriges*

genôz, 'as small as a dwarf,' 'a dwarf,' *eines tören genôz*, 'a fool.'

1126—1127. 'Great as your skill is, you certainly do not act well.' *dêswâr* contr. for *das ist wâr*.

1128. 'I am a woman and (yet) I have the strength.'

1146—1148. 'I do not think this one day is a sufficiently high price (*i. e.* too high a price, cp. note 734), if I am to obtain eternal life for it.'

1150—1151. 'It is impossible for you to prevent me so far as it depends upon my will.'

1161 *sîn*, genitive after *nîht*.

1162f. ER SELBER GIHT. See Luke 6, 35... 'Do good and lend, hoping for nothing again; and your reward shall be great.' Cp. Matth. 5, 12; Luke 6, 23.

1168—1170. 'I should be very foolish were I to lose this opportunity of becoming a queen, for I am only of lowly birth.' The middle ages took the Biblical 'crown' in a perfectly literal sense (Wackernagel).

1183—1184. Cp. Nibelungenlied, 664, 3—4 (Bartsch's Edition):

der rîche kûnec selbe do beslôz die tûre:
starker rîgele zwêne die warf er snelle derfür.

1187. EINER *A. B* reads *der*. Wackernagel suggested *sîner*. Paul connects this verse with what precedes it, and removes the full stop from *ergân* (l. 1186) to *vant* (l. 1189). Thus, according to his edition, ll. 1171—1196 form one unbroken section.

1193. *sî ZARTE DIU KLEIDER IN DER NÂT*. This does not mean 'she tore her clothes' in a literal sense. Medieval clothing was not fastened with buttons but with cords and laces; *diu kleider*

in der nât zerren need consequently mean no more than 'to undress hurriedly.'

1196. NIHT EINS HÂRES GRÔZ. Cp. ll. 500, 1111.

1199. CRÊATIURE. The only French word in the poem. It has apparently been chosen in preference to the direct derivative from the Latin, *crêature*, in order to admit of the rhyme with *tiure*.

1200. TIURE, 'rare,' 'not easily found,' ironical for 'not to be found at all.' Cp. note 734.

1217—1218. Cp. Iwein ll. 581f:

und ob dem brunne stêt ein
harte zierlicher stein.

1222—1223. The construction is: *der arme Heinrich, der ir fröude stôrte, erhôrte daz hin für*.

1230. EIN LOCH GÂNDE, 'a hole in (lit. going through) the wall.' (See note to l. 463).

1235. GEWAN EINEN NIUWEN MUOT, 'changed his mind.'

1244. SÎNEN DANC, 'his (*i. e.* God's) will'. *Den* in l. 1246, is also 'God.'

1268. 'The matter is indeed not what thou believest it to be.'

1282. ZE STERBENNE. See note to l. 141.

1283—1284. 'Her heart was grieved at this. She forgot (lit. broke through) all manners and propriety.' After l. 1284 the following two lines occur in *B*:

zu der brust sî sich sluoc
sî hatte leides genuoc.

In support of their genuineness Bech quotes Gregorius ll. 3314f:

do er sich geroufte genuoc
und sich zen brüsten gesluoc.

1285. This line has given considerable trouble. In *A* it reads: *zuo grime zart sî sich und roufte sich*;

in *B*: *st roufte und kratzte sich*. Wackernagel altered this to: *st gram unde roufte sich* (*gram*, from a verb *grimmen* 'to scratch,' cp. Rabenschlacht l. 894), a reading to which Haupt also gave his support. But as Paul has shown, there is no necessity for such a radical change. The reading adopted is his. *Ze grimme* is an adverb, 'wrathfully.' Cp. *ze mûze*, *ze vlize* etc.

1288. ZE WEINNENE GESCHEHEN. See note to l. 141.

1296. 'Now I am really dead.'

1312. MISSESEIT, contr. for *missesaget*.

1330—1331. 'I (will) promise and assure you that no one else will do anything for you.'

1343—1344. KLEITE BEREITE, contr. for *kleidete* and *bereitete*.

1353ff. 'Now the good maid had so worn herself out with weeping and grief.' The passage has been imitated more than once by later Mhg. poets. Cp. for example, Wigalois, 59, 15:

Nû hêt sich diu reine maget
beidiu verweinet und verklaget,
daz si vil kûme mohte leben.

1357. CORDIS SPÊCULÂTOR. A misquotation for *cordis scrutator*. It is from the Wisdom of Solomon, I, 6: 'For God is . . . a true beholder of the heart.' Hartmann uses the equivalent German expression in the first Bûchlein l. 553: *des herzen spehære*.

1377. UND WAS ALS VOR ZWEINZIC JÂREN. This is the MS. reading. Wackernagel suggested *von* instead of *vor* on the ground that the subtraction of twenty years from the age of a man who in ll. 34 and 60 is described as 'young,' would bring him back to his childhood. But, round numbers like this, especially in older poetry,

are not intended to be taken too literally.

1390. DURCH DA3, 'in order that.'

1398—1399. Lit. 'If we will not deprive them of their right not to remain at home.'

1402—1403. 'God had prepared a joyous feast for their eyes.'

1410. SÎ ENWESTEN WIE GEBÂREN, 'they could not contain themselves for joy.'

1412. MIT VIL SELTSÆNEN SITEN. Cp. l. 900.

1422ff. In praise of the Swabians, a passage that has been quoted in support of the theory of Hartmann's Swabian origin. See Introduction, p. vi.

1430—1431. Cp. Job 42, 10: 'The Lord gave Job twice as much he had before.'

1441. HETEN3, contr. for *heten ez*.

1454. UNGESAMNET, 'not agreeing', 'not of one opinion'. It is not possible to translate it, as Bech does, 'not assembled'.

1458—1459. 'And bring the matter to an end in whatever way they might advise him,' not 'whatever person they might advise him to wed.'

1460. BITEN UND GEBIETEN, a formal phrase. *biten* the *mâge* and *gebieten* the *man* (l. 1464). Cp. in l. 1330 *geheizen und sagen*.

1468—1470. Wackernagel compares Cynewulf's Elene, ll. 547 ff.:

Weoxan word cwidum: weras þeahtedon
on healfa gehwæne, sume hyder, sume þyder,
þrydedon ond þôhton.

1483—1486. This sentence is somewhat involved. 'Now, counsel me, I beg of you (*durch got*), how shall I repay him, from whom I have etc. *Dem* in l. 1483 in thus relative to *in* in l. 1486.

1493ff. There is a scene similar to this in Erec ll. 6193ff.

Nû sprechet, waz ist iuwer rât?
ir wizget wol wie ez mir stât,
daz ich âne wîp bin.
nû rætet vaste mîn sin
daz ich sî ze wîbe neme.
mich dunket daz sî wol gezeme
ze frouwen über mîn lant.

1497. The fact that the girl was 'free' did not, as Wackernagel points out, prevent the marriage being a *mésalliance* according to old German law.

1523—1530. The close of the poem according to *B* relates how Heinrich and his wife renounce the world and devote themselves to a religious life. But this is undoubtedly the work of a later hand.

GLOSSARY.

ABBREVIATIONS: *st.* = strong; *w.* = weak; *m.* = masculine; *n.* = neuter; *f.* = feminine; *v.* = verb. The Roman numerals I, II, etc. refer to the classes of Strong Verbs; see p. 122. The Nhg. equivalents are printed in Gothic type and enclosed in square brackets.

ABE, AB, *prep. and adv.* [*ab*, only used now as an *adv.*]

1) *Prep. with dat.*, from, away from, by: 89, 117, 417; dar abe, from or by it: 540.

2) *Adv.*, from, away, off; *with verbs*, abe tuon, abe ziehen etc.: 257, 620, 792, 1106, 1191.

ABER, AB, *adv. and conj.* [*aber*, as *conj.*; the adverbial use is very rare], again; on the other hand, but: 195, 200, 215, 487, 518, 756, 1104.

ADAMAS, *stm.* [Gr. ἀδάμας], diamond: 62.

AHTE, *num.* [*adht*], eight: 303.

AHTE, *stf.* [*Adht*, with a more limited signification; Nhg. ahte is frequently equivalent to Nhg. *Adhtung*], thought, opinion, attention; circumstances, position: 170, 296.

AHTEN, *vv.* [*adhten*], pay attention to, care for, consider: 697, 859.

AL, (*inflect. forms: nom. sg. m.* aller, *f.* alliu or elliu, *n.* alle3; *pl.* elliu), *adj.* [*all*],

all: 37, 51, 54, 80, 136, 223, etc. aller (*gen. pl.*), used to strengthen the superl. of *adj.* aller best, best of all: 96, 250; aller meist: 244, 347, 522; allerrüenest: 111.

ALLENTHALBEN, *adv.* [*allent-halben*], on all sides: 1461.

ALLERTEGELICH, *adv.* [*alltäg-lich*], one day as the other; daily, everyday: 669.

ALELS, ALLE3, *adv.* always, constantly; entirely: 953, 982.

ALRËST (= allererst,) *adv.* [*allererst*], first of all, at first; dô . . . alrËst, as soon as, (*Lat.* cum primum): 134: nû alrËst, now first, not until now: 1296.

ALS, *see* alsô.

ALSAM, *adv.* so, in this way, 524.

ALSô, ALSE, ALS, *adv. and conj.* 1) *Adv.* [= Nhg. *so*], so, such: 36, 44, 282, 366, etc. alsô . . . da3, so . . . that: 126, 212, 243, 340 etc. alsô . . . sô, so . . . as;

- 503; also . . . als: 395, 811
1096; also . . . sam: 1363.
2) [=Nhg. *also*], so, thus,
of such a nature: 76, 128,
147, 196, 216 etc. 3) *Conj.*
(als) [*als*], as: 85, 90, 136,
248, 396, etc.
- ALSOLHEȝ = solhez: 752.
- ALSUS, *adv.* [*a strengthened
form of sus*], in such a
manner, in this way, so:
72, 94, 237, 257, 368, 509,
589, 698, 1292, 1371.
- ALT, *adj.* [*alt*] old; former;
517, 700, 784, 785, 1239.
- ALTER *stm.* [*Alter*], age: 602,
657.
- ALWÆRE, *adj.* [*albern*], foolish:
545, 1169.
- ALZEHANT, *adv.* at once, im-
mediately: 1190.
- ANDER, *adj.* [*ander*], second,
next following; other: 28,
256, 272, 315, 365, 514,
823, 825, 1470.
- ANDERS, *adv.* [*anders*], other-
wise, else: 230, 319, 445,
451, 507, 512, 764, 899,
1044.
- ANE, AN, *prep. and adv.* [*an*].
1) *Prep.*: on, at; in; by,
from. *With dat.*, 2, 7, 32,
84, 85, 91, 101 etc. *With
acc.*, 517, 640, 1001, 1258,
1352; unz an, up to, except
(*with acc.*), 54, 259; dar an,
thereon, thereat: 3, 8, 20,
534. 2) *Adv.* on, upon;
with verbs, ane legen, ane
nemen, etc., 127, 162, 401,
547, 873, 1197, 1291, 1491.
- ÂNE, ÂN, *prep.* [*ohne*]. *With
acc.* (*rarely with gen.*).
without, except: 21, 54,
100, 399, 767, 788, 819,
1041, 1133, 1194, 1416,
1503.
- ÂNE, ÂN *adv.* [*ohne as adverb
very unusual*], alone, free;
âne werden (*with gen.*),
to be free of, lose, get
rid of: 895.
- ANGEST, *stf. and m.* [*Angst*],
care, anxiety; fear: 1099,
1124.
- ANTWÜRTEN, *vv.* [*antworten*],
answer: *inf.* 699; *pret.*
antwort(e), 557, 592, 1068.
- ARBEIT, *stf. and n.* [*Arbett,
f. but with more limited
signification, 'work'*], work;
pains, trouble, suffering:
19, 192, 279, 292, 599,
632, 768, 788, 1030, 1102,
1119, 1131.
- ARBEITSAM, *adj.* [*arbeitsam
= laborious*], burdensome,
painful: 68.
- ARM, *adj.* [*arm*], poor, wret-
ched, unhappy: 133, 146,
205, 233, 252, 253, etc.
- ARM, *stm.* [*Arm*], arm: 1089.
- ARMUOT, *stf.* [*Armüt*], poverty:
751.
- ARZÂT, *stm.* [*Arzt*, (*Lat. archi-
ater*)], physician: 174, 182,
204, 1344.
- ARZENÎE, *wf.* [*Arznei*], medi-
cine: 918, 216, 373, 561,
946, 1189.
- ASCHE, ESCHÉ, *wf. and m.*
[*Asche, f.*], ash: 103.

B.

BAT, *stn.* [Bad], bath; *metaph.*, a flood of tears: 518.

BAZ, *adv.* (*Compar. of wol*), [baß as a *compar.* is *obsol.*, but with the meaning 'very', occasionally in the classical writers], better, more: 389, 854, 895, 961, 1077, 1435, 1449.

BÊDE, BÊDIU, *see* beide.

BEDECKEN, *ww.* [bedecken], cover, *pret.* (bedaht): 156.

BEDENKEN, *ww.* [bedenken], think over, consider: *inf.* 728, *imper.* 1091; sich bedenken, make up one's mind, resolve upon: *pres. ind.* 740; *pret. ind.* (bedahte), 870, 888, 1011; *pret. subj.* (bedæhte), 961; *p.p.* 1065.

BEDIUTEN, *ww.* [bedeuten, usually = *Mhg.* sich bediuten], explain, make clear; sich bediuten, denote, mean: 94.

BEDRIEZEN, *stn.* II, [*obsol.*, but *cp.* verdrießen], used only *impers.* with *acc. of pers.* and *gen. of thing*, appear excessive, annoy; des bedröz in, it displeased him, 405.

BEGÂN, *stn.* VII, [begehen], do; celebrate; show: *pres.* 942.

BEGIEZEN, *stn.* II, [begießen], pour over, moisten: *pret.* (begöz), 438, 1414.

BEGINNEN, *stn.* III, also *w.* [beginnen], begin: *pres. ind.* 16; *st. pret. ind.* (began),

368, 1003; *w. pt. ind.* (begunde), 8, 246, 251, 358, 482, 550, 859 *etc.*

BEGRIFFEN, *stn.* I, [begreifen is only used *fig. of the mind*], grasp, seize: *pret.* (begreif), 1002.

BEHAGEN, *ww.* [behagen], please, suit, (*with dat.*): 708.

BEHALTEN, *stn.* VII, [behalten], hold, keep: *pret. ind.* (behielt), 52.

BEIDE, BÊDE, *num.* [beide], both: 473, 612, 648, 649, 654, 662 *etc.* *Neut. sg.* (beidiu, beide), used as *conj.* [This use *obsol. in Nhg.*] beide.... unde, both.... and: 211, 275, 495, 567, 590, 735, 805, 1404, 1464, 1510.

BEIN, *stn.* [Bein], bone, leg: 1089.

BEITEN, *ww.* [*obsol.*, *cp. Engl.* 'bide'], delay, wait: *imper.* 1265.

BEJEHEN, *stn.* V, (*see* jehen), [beichten], confess: *inf.* 1116.

BEKËREN, *ww.* [bekehren, only in a moral or religious sense, 'convert'], turn, apply, employ: *pret. subj.* 250; *p.p.* 976.

BELÎBEN, *stn.* I, [bleiben], remain: *inf.* 343; *pres. ind.* 747; *pres. subj.* 21, 1121; *pret. ind.* (beleip), 510, 1399; under wegen belîben, remain undone, [*cp. Nhg.* unterbleiben], 1121.

BENAMEN (= bi namen), *adv.* in the full sense of the

- word; actually, definitely: 527, 1248.
- BENEMEN, *stv.* IV, [*benemen*], take away, deprive: (*with dat. of pers. and acc. of thing*), *inf.* 891; *p.p.* (*benomen*), 237, 506, 1139, 1298.
- BERÄTEN, *stv.* VII, [*beraten*], 1 (*from* *rât* = 'counsel'), consider; *sich beraten*, reflect: 1077; 2 (*from* *rât* = 'equipments'), fit out, equip; prepare: 1188, 1402.
- BEREITEN, *vv.* [*bereiten*], prepare, make ready; pay: *pret.* (*bereite*), 158, 1018, 1344; *p.p.* (*bereit*), 1021.
- BERN, *stv.* IV, [*gebären*], bring forth, give forth: *pres. ind.* (*birt*) 104; *p.p.* (*geborn*, *Engl.* 'born'), 49, 733.
- BERÜEREN, *vv.* [*berühren*], move, touch, *pres. ind.* 691.
- BESCHEHEN, *stv.* V, happen, come over (suddenly): *p.p.* 1115.
- BESCHIEDEN, *stv.* VII, [*bescheiden*], separate, allot; explain, inform: *pres. ind.* 661.
- BESCHIEDENLICHEN, *adv.* rationally: 251, 258 (*see note*).
- [BESCHEINEN, *vv.* make visible or clear, show].
- BESCHERN, *vv.* [*bescheren*], grant, bestow upon: *p.p.* 1254.
- BESITZEN, *stv.* V, [*besitzen*], take possession of, possess: *pret.* (*besâz*), 1515.
- BESLIEZEN, *stv.* II, [*beschließen*], close: *pret.* (*beslôz*), 406, 1183; *p.p.* 1359.
- BESTÂN, *anom. v.*, (*see stân*), [*bestehen*], remain standing, remain: 746.
- BEST, (*BEZZIST*), *adj.* (*superl. of guot*), [*best*], best: 89, 98, 117, 813, 1025, 1387.
- BESTE, *adv.* (*superl. of wol*), [*best*], best, in the best manner; *aller beste*, very best: 96, 250.
- BESUNDER, *adv.* [*besonder*, *with the secondary meaning* 'special, particular'], standing apart, alone; aside: 1072.
- BESWÆRDE, *stf.* [*Beschwerde*], oppression; affliction, trouble: 992.
- BESWÆREN, *vv.* [*beschweren*], oppress; afflict, grieve: 1283.
- BESWEREN, *stv.* VI, [*beschwören*], take an oath, conjure, entreat: *pret.* (*beswuor*) 1073; *p.p.* (*besworn*), 1104.
- BETE, *stf.* [*Bitte*], prayer, entreaty; command: 275, 1307, 1333; *bete unde drô*: 488, 590, 1067.
- BETRIEGEN, *stv.* II, [*betrügen*], allure, deceive: *p.p.* (*betrogen*), 704, 1318.
- BETTE, *stn.* [*Bett*], bed: 877.
- BETTESTAT, *stf.* place in bed, resting-place: 517.
- BEVINDEN, *stv.* III, [*befinden*, *with more restricted signification; principally used reflectively*], find, experience, get to know: 668.

BEWARN, *ww.* [bewahren], take care of, protect: 614.

BEWEGEN, *stv.* V, [bewegen], move; sich bewegen (*with gen.*), resolve upon; *pret.* bewac (bewag), 1257.

BEWENDEN, *ww.* [bewenden, *restricted to the meaning, 'take its course, end'*], turn to, apply, bestow: *p.p.* (bewant), 1441.

BEZZER, *adj. and adv.* (*Comp. of guot (wol)*), [besser], better: 1) *adj.* 634, 1425; 2) *adv.* 606, 1005.

BEZZERN, *ww.* [bessern], become better: 1371.

Bî, *prep. and adv.* [bei]. 1) *Prep. with dat. (rarely acc.)*, by, at, beside, with: 357, 420, 433, 747, 1217, 1496; 2) (*in oaths*) 1138, 1506; da bî, [dabei], thereby, thereat: 1221, 1321, 1490. 2) *Adv.* with, beside, (*with verbs*) bî wonen: 327, 594.

BIBENEN, *ww.* [beben], tremble: *pres. ind.* (bibent), 724.

BIDERBE, *adj.* [bieder], able, upright, honest, good: 413, 742, 1351, 1423.

BIETEN, *stv.* II, [bieten], offer, give: *pres. subj.* 643; *pret. ind.* (bôt), 987.

BILDE, *stn.* [Bild], picture, image, example: 102.

BILLICH, *adj.* [billig], right, proper, becoming; reasonable: 799.

BIN, BIST, *see* sîn.

BINDEN, *stv.* III, [binden], bind:

pres. 1089; *pret.* (bant), 1207, 1325; *p.p.* (gebunden), 1232, 1271.

BITEN, *stv.* V, [bitten], beg, pray, request: *inf.* 1460, 1507; *ger.* 24 (*see note*); *pres. subj.* 28 (biten über, pray for); *prt. ind.* (bat), 568, 641, 961 (*with gen.*), 1305 (biten umbe, beg for).

BITTER, *adj.* [bitter], bitter: 109, 137, 711.

BITTERLICH, *adj.* bitter: 380.

BITTERLICHEN, *adv.* [bitterlich], bitterly: 1289.

BIUTE, *see* bieten or bûwen.

BLIC, (*gen.* blickes), *stm.* [Blick], look, glance, view; splendour: 156, 732.

BLôz, *adj.* [bloß], naked; merely: 1085, 1195.

BLUOME, *wm. or f.* [Blume, f.], flower; *metaph.* beauty, splendour; 60, 110, 656.

BLUOT, *stn.* [Blut], blood: 231, 452.

BŒSE, *adj.* [böse], bad, evil, worthless: 412, 414, 415.

BOTE, *wm.* [Bote], messenger: 26 ('intercessor', *see note*).

BôZEN, *stv.* VII, [*obsol., cp.* boßeln], beat, knock: 1258.

BRECHEN, *stv.* IV, [brechen], break; not fulfil, neglect; afflict: *inf.* 209, 636, 821, 884; *pres. ind.* 1093; *pret.* (brach), 1284.

BREIT, *adj.* [breit], broad, wide; great: 40, 1101, 1211, 1443.

BRINGEN, *ww.* [bringen], bring,

- carry: *inf.* 756 (vür bringen, carry out); *pres. ind.* 602; *pret.* (brähte), 339; *p.p.* (bräht), 934 (innen bringen, let know, convince) 1060, 1066.
- BRÔT, *stm.* [*Brot*], bread: 1092 (niht ein brôt, *fig.* not the slightest).
- BRËDE, *adj.* weak, perishable 696; diu broede varwe, the colour of weakness, of fear: 1139; von broeden sachen, frail, perishable: 105.
- BRÛCKE, *stf.* (also *w.*) [*Brücke*], bridge: 70 (*see note*).
- [BRUST, *stf.* [*Brust*], breast.]
- Bû, (*gen.* bûwes), *stm.* or *n.* [*Bau* is more restricted in its use, but compare its signification in compounds, as *Feldbau Ackerbau etc.*], tilled land, farm: 790, 797.
- BÛMAN, *stm.* [*Baumann* is still in use in South Germany, but the usual word is *Bauer*], farmer: 269, 367, 775.
- BUOCH, *stm.* [*Buch*], book: 2, 7.
- BÛWEN, BIUWEN, *vv.* [*bebauen*], till, farm, plant: *pret.* (biute), 268.

C, see K.

D.

- Dâ, DAR, *pronom. adv.* [= *da* (of place)], there, where.
1) *As simple adv.*, there:

- 91, 176, 183, 351, 445, 739 *etc.* 2) *As relative adv.* where: 162, 250, 837, 905; also used to strengthen the *rel. pron.*: 774, 950, 1149.
- 3) *With prepositions* (dar an, dar abe, dâ bi, dâ durch *etc.*): 3, 8, 10, 14, 20, 27, 39 *etc.*; also with *adverbs* (dâ hin, da . . . inne), 264, 836.
- DANC, (*gen.* dankes), *stm.* [*Dank*, restricted to the meaning 'thanks'], thought, will; thanks: 1010, 1244 (sunder sinen danc, against his wish).
- DANNE, DAN, *adv. and conj.* [*dann*]. 1) *Adv.*, then: 204, 560, 598, 605, 958, 1087, 1173. 2) *Conj.* (in comparisons), as, than: 389, 423, 492, 635, 721 *etc.*
- DANNOCH, *adv.* [*dennoch*], then still; however, notwithstanding: 164, 268, 415.
- DAR, *see* dâ.
- DAR, *adv.* thither: 238, 260, 1461, 1463.
- DA3, *conj.* [*daß*], that: 2, 13, 19, 24, 86, 95, 103 *etc.*
- DEHEIN, *pron.* [*kein*], no; no one, nothing; any (*see note to ll. 32—33*): 33, 219, 241, 271, 279, 374, 454 *etc.*
- DENKEN, *vv.* [*denken*], think, intend: 933, 1237, 1301.
- DER, *m., diu, f., da3, n. Art. and pron.* [*der, die, das*], 1) *As art. and demon. pron.*, the, this: 2, 16, 25, 28, 33,

37, 43 etc. 2) *As pers. pron.*, he, she, it, that: 4, 94, 115, 179, 184, 188, 913 etc. *Gen.* des, of it, of this: 9, 101, 145, 199; *also frequently used as a conj.*, therefore: 145, 169, 203, 281, 456 etc. 3) *As rel. pron.*, who, which, 17, 20, 32, 34, 58, 113, 130 etc.

DERNÄCH = dar nâch, DERZUO = dar zuo.

DÊSWÂR = dag ist wâr: 1126.

DIC, *adj.* [dîk], dense, thick: 155, 1326.

DICKE, *adv.* densely; often: 165.

DIENEN, *vv.* [dienen, *with more restricted meaning*, 'serve'], serve, deserve; repay by service, requite: 286, 309, 384.

DIENST, *stm.* or *n.* [Dienst, *m.*], service, attention: 339, 349, 1160, 1163.

DIENSTMAN, *stm.* [Dienstmann], servant, vassal: 5.

DÎN, (*gen.* of dû), *poss. pron.* [dein], thy: 419, 424, 429, 431, 501 etc. (*Dat. contr.* dîme).

DÎNC, (*gen.* dînges), *stm.* [Dîng], thing: 219, 575, 1210.

DINGEN, *vv.* [dingen], agree upon, stipulate: *p.p.* 1278, 1345.

DIRRE, *m.*, DISIU, *f.*, DIZ, DITZ, *n.* *Dem. pron.* [dieser, diese, dies], this: 29, 97, 411, 166, 261, 267, 276, 367, 383 etc.

DIUTEN, *vv.* [deuten], show, explain, relate: 16.

Dô, *adv. and conj.* [= *da* (*of time*)], 1) then [= *da*, *damals*]: 36, 123, 137, 188, 195, 205 etc. *Often with a distinctly adversative force*: on the other hand: 146, 318, 556, 591; 2) when [= *als*, *da*]: 75, 104, 120, 133, 141, 350, 404 etc.

DOCH, *conj. and adv.* [doch], yet, still; however: 44, 163, 187, 272, 390, 425 etc.

DOLN, *vv.* [*obsol.*, *cp.* *Goth.* þulan, *Angls.* þolian], suffer, endure: 979.

DONRESLAC, *stm.* [Donnerschlag], peal of thunder: 153.

DRÂTE, *adv.* quickly; alsô drâte, immediately, forthwith: 173.

DRÎ, *num.* [drei], three: 1391, 1418; (*neut.* driu) 351, 748; (*dat.* drin), 535, 1014.

DRITTE, *num. adj.* [dritte], third: 981.

DRÔ, DROWE, *stf.* [Drohe is rare and only poetic; Drohung is the usual word], threat: 488, 590, 1067.

Dû, *pron.* [du], thou; *gen.* dîn as *poss. pron.* (see dîn); (*dat.* dir, *acc.* dich): 385, 418, 419, 420, 422, 423 etc.

DULDEN, *vv.* [dulden; see doln, *of which* dulden is a *deriv.*], endure, suffer: 1137, 1323.

DUN, DUNE = du ne (see note to ll. 32—33).

DUNKEN, *vv.* [dünken], think, seem. 1) *Act.*, *pret.* (dünhte) 344. 2) *Impers.* (with *acc. of pers.*), *pres. ind.* 1146; *pret. ind.* 277, 1063, 1236; *pret. subj.* (diuhte), 1456.

DURCH, *prep.* [durch, but with more restricted usage], through, by, on account of; for, for the sake of: 181, 142, 223, 227, 289, 409 *etc.*; durch got, by God, (I entreat you): 1154, 1482.

DÜRFTIGE, *wm.* (*adj.*) [dürftige], poor man, beggar: 429.

DURST, *stm.* [Durst], thirst: 786.

E.

Ê, êr, *adv. and conj.* [ehe, eher]. 1) *Adv.* formerly, before; rather: 125, 267, 285, 356, 564, 833, 845, 1236, 1266, 1430, 1435. 2) *Conj.* before: 563.

EDEL, *adj.* [edel], noble, of noble birth: 129.

EIGEN, *stm.* [eigen], possession, property; ze eigen, as a possession, as one's own: 1442.

EIN, *indef. art., pron. and num.* [ein], a, one, (*dat. contracted to eim, eime*): 1, 17, 30, 34, 60, 61, 62 *etc.*

EINE, *adj. and adv.* alone: 262, 343, 614.

EINIC, *adj.* [einzig; einig is now used in the sense, 'of one

kind, united'], only, single: 875.

EIT, (*gen. eides*), *stm.* [Eid], oath: 52.

ÊLICH, *adj.* [ehelich], conjugal, legitimate: 1452.

ELLIU, *see al.*

EN-, *see ne.*

ENBERN, *stv.* IV, [entbehren], to be or do without, (*with gen.*): *inf.* 965; *pres. ind.* (enbir), 1300; *pret. subj.* (enbæren), 652c.

ENBIETEN, *stv.* II, [entbieten], bid, command, announce: *pret.* (enbôt), 1379.

ENDE, *stm.* [Ende], end, death: 53, 457, 548, 1186.

ENDEN, *vv.* [enden], end, carry out to an end, finish: 958, 1458.

ENGEL, *stm.* [Engel], angel: 466.

ENGELTEN, *stv.* III, [entgelten], requite, pay, atone, (*with dat. of pers. and acc. of thing*): *inf.* 1310; *pret. subj.* (engülten), 977.

ENGESTLICH, *adj.* [ängstlich], anxious, fearful: 1131.

ENGESTLICHE, *adv.* [ängstlich], anxiously, timidly: 1141.

ENMITTEN, *adv.* [*cp.* mitten in], in the midst; enmitten dō, at the moment when, whilst: 104.

ENPFÄHEN, (enpfân), *stv.* VII, [empfangen], receive: *inf.* 634; *pret. ind.* (enpfie, enpfingen) 896, 1338, 1390, 1419; *pret. subj.* 1427.

ENPFINDEN, *stv.* III, [empfinden], feel, perceive. (*With the gen.*), *p.p.* (enpfunden), 481.

ENTRIUWEN, *interj.* [traun], in truth, forsooth: 916, 1114.

ENTSAGEN, *vv.* [entsagen, restricted to the meaning 'renounce'], free, withdraw; estrange: 705.

ENTSETZEN, *vv.* [entsetzen], deprive, rob: 362.

ENTSLÄFEN, *stv.* VII, [entschlafen, but limited in its use], fall asleep, 473.

ENTWESEN, *stv.* V, be or do without, (*with gen.*): 986.

ENTWICHEN, *stv.* I, [entweichen], yield, withdraw, depart: 306.

ENWEDER, NEWEDER, *pron.* [*The conj. entweder was originally the neut sg. of this pron.*], neither (of two): 882.

ENZÎT, *adv.* by times, soon: 1155.

ENZWISCHEN, *prep.* [zwischen; inzwischen is only used as *adv. and conj.*], with *dat.* between: 1327.

ER, *m.*, sî (SIU), *f.*, E3, *n.* *pron.* [er, sie, es], he, she, it. *Nom sg. m.*: er, 2, 3, 5, 6, 8 *etc.*; *f.* sî 103, 104, 202 *etc.*; *n.* e3 *often contr. to -3 and attached to the preceding word, as* ich3, er3, heten3): 91, 139, 141, 228, *etc.* For the *gen. sg. m.* (es), sîn, the *gen. of the refl. pron. is used, (see sîn)*;

gen. n. es (*often contr. with the preceding word, as* dûs lâts); *gen. and dat. fem.* ir, *dat. m. and n.* im(e); *acc. m. in. Nom. pl.* sî, sie, *gen. ir, dat. in.* (*For the use of the dat. forms as refl. see note to l. 6.*)

ÊRBÆRE, *adj.* [ehrbær], honourable: 225, 447.

ERBARMEN, *vv.* [erbarmen], move to pity: 1201, 1215, 1225. *Refl.* (sich erbarmen, to have pity or mercy on): 254, 1090.

ERBE, *stn.* [Erbe], inheritance: 247.

ERBEITEN, *vv.* exert, become hardened by exertion. *Pp.* (erbeiten for erbeiteten): 297.

ERBERMDE, *stf.* [*cp.* Erbarmen], pity, compassion: 1366.

ERDE, *wf.* [Erde], earth: 114, 646, 1444.

ERDRÖUWEN, ERDRÔN, *vv.* [erdrohen], compel (obtain) by threats, *p.p.* 1075.

ÊRE, *wf.* [Ehre], honour: 13, 46, 55, 57, 69, 77, 158, 363 *etc.*

ÊREN, *vv.* [ehren], honour. *Pp.* 81, 975.

ERGÂN, ERGÊN, *stv.* VII, (*see gân*), [ergehen], begin to go; happen, turn out. *Inf.* 1286, 1291, 1502; *pres. ind.* 1265; *pret. ind.* (ergie) 1337; *pret. subj.* (ergienge), 948, 1428.

ERGRÎFEN, *stv.* I, [ergreifen], seize. *Pret.* (ergreif), 119.

- ERHEBEN, *stv.* VI, [*erheben*], raise; begin. *Pret.* (*erhoben*), 996.
- ERHÖREN, *vv.* [*erhören*], hear. *Pret.* (*erhörte*), 460, 1221.
- ERKALTEN, *vv.* [*erkalten*], become cold. *Pret.* (*erkalte*), 875.
- ERKENNELICH, *adj.* [= *erkennbar*; *erkennlich* is restricted to the meaning 'grateful'], recognisable, well-known: 47.
- ERKENNEN, *vv.* [*erkennen*], know, recognise, perceive. *Pres. ind.* 596, 743, 937, 1160; *pret. ind.* (*erkante, erkande*): 233, 266, 1348, 1356, 1380; *pret. subj.* (*erkante*), 1105 (*see note*); *p.p.* (*erkant* [= *bekannt*]), 264.
- ERLÄZEN, ERLÄN, *stv.* VII, [*erlassen, with more restricted use*], release, exempt: 856.
- ERLESCHEN, *stv.* IV, [*erlöschen*], extinguish; be extinguished. *Pres.* (*erlischet*), 107.
- ERLIDEN, *stv.* I, [*erleiden*], undergo, suffer. *Inf.* 1130; *p.p.* (*erliten*), 633.
- ERLÖSEN, *vv.* [*erlösen*], free; release, redeem. *Inf.* 411; *pres. subj.* 27; *p.p.* (*erlöst*), 178.
- ERNERN, *vv.* [*ernähren* is now used exclusively with the secondary meaning 'nourish'], restore to health, cure: 213, 559, 842, 1253.
- ERNEST, ERNST, *stm.* [*Ernst*], earnestness, earnest purpose; 630, 989.
- ERSCHEINEN, *vv.* [*obsol., erscheinen comes from Mhg.* *erschinen*], cause to appear, show: 842.
- ERSCHRECKEN, *stv.* IV, [*erschrecken*], start up, be frightened. *Pret.* (*erschrak*), 1325.
- ERSEHEN, *stv.* V, [*ersehen*], see, perceive. *Pret. ind.* (*ersach*) 630, 989, 1204, 1231, 1281; *p.p.* (*ersehen*) 1313.
- ERSTE, *adv.* [*erst*], first: 418.
- ERTRINKEN, *stv.* III, [*ertrinken*], drown, sink. *Pret.* (*ertrank*), 150.
- ERVOLLEN, *vv.* fill, become full: 929.
- ERVRÖUWEN, *vv.* [*erfreuen*], rejoice, be joyful: 1378.
- ERWACHEN, *vv.* [*erwachen*], awaken: 482.
- ERWECKEN, *vv.* [*erwecken*], cause to awaken, awaken. *Pret.* (*erwahte*), 480; *p.p.* (*erwaht*), 541.
- [ERWENDEN, *vv.* [*cp. abwenden*], avert, prevent.]
- ERWERBEN, *stv.* III, [*erwerben*], attain, obtain. *Inf.* 219, 582. *Pret. subj.* 235.
- ERWERN, *vv.* [*erwehren, only used in the secondary sense 'to defend oneself from, 'resist'*], hinder: 841.
- ERZEIGEN, *vv.* [*erzeigen*], show, manifest: 84, 863, 913, 1365.

ESCHE, *see* asche.

ETELICH, *adj.* [etlīch], any, some, many a: 168.

ETEWER, (*n.* ETEWAȝ), *pron.* [only the *neut.* etwas is still in use], any one, some one; something. *Neut.* etewaȝ as *adv.*, somewhat, a little: 1418.

EWIC, (*gen.* EWIGES), *adj.* [ewig], eternal: 432, 610, 1148, 1154, 1516.

F, *see* V.

G.

GÂBE, *stf.* [Gabe], gift: 1420.

GÂCH, (*gen.* gâhes), *adj.* [jâch, but now almost *obsol.* See gæhe], quick, in a hurry; mir ist gâch, I am in a hurry, I am intent on: 953.

GÆHE, *adj.* [jäh], = gach: 720, 960 (gæhes muotes sîn, to be quick in making up one's mind, overhasty, indeliberate).

GÂHEN, *vw.* hasten: 856.

GALLE, *wf.* [Galle], gall: 109, 152.

GAN, *see* gunnen.

GÂN, GÊN, *stv.* VII, [gehen], go, walk. *Inf.* 1142, 1206; *pres. ind.* 588, 779; *pres. part.* (gânde), 1230; *pret.* (gie or gienc, giengen), 470, 514, 905, 1270, 1389.

GANZ, *adj.* [ganz], all, whole, complete; nothing but: 41, 63, 768, 788.

GAR, *adv.* [gar has lost its primary signification 'fully,' except in the phrase ganz und gar], fully, entirely; very: 83, 300, 320, 321, 468, 525, 655, 1120, 1139, 1307; vil gar: 362, 880, 1376; gar sêre, very much: 1201; niht gar, nothing at all: 391.

GAST, *stm.* [Gast], stranger, guest: 1342.

GEARBEITEN, *vw.* be at work, obtain by working, take trouble: 795.

GEBÂREN, *vw.* [gebaren, but very unusual], conduct oneself: 304, 1410.

GEBÂERDE, *stf.* [Gebârde], appearance, bearing: 991, 1286.

GEBE, *stf.* gift, grace: 348.

GEBEN, *stv.* V, [geben], give, grant. *Inf.* 246, 528, 609, 648, 687, 753, 777, 1153, 1279; *pres. subj.* (gebe), 760, 1500; *pret. ind.* (gap, gâben), 332, 1404, 1442, 1513; *p.p.* (gegeben), 56, 295, 695, 1146, 1250, 1295, 1480.

GEBIETEN, *stv.* II, [gebieten], order, command. *Inf.* 1460; *pret.* (gebôt), 641, 1450.

GEBOT, *stm.* [Gebot], command, commandment: 116, 640, 816, 1434, 1481; ze gebote stân, to obey: 678 (*see note*).

GEBRECHEN, *stv.* IV, [gebrechen, only with the secondary meaning 'to be awanting

- or defective], break. *Pret.* (abe gebrach, broke off, took away by force), 620.
- GEBRESTEN, *stv.* IV, [*The vb. is now obsol., cp. the rarely used subst. Gebresten, 'defect', to be lacking or defective. Pret.* (gebrast), 67, 1341.
- GEBÜEZEN, *vv.* [*cp. bűhen, which, however, has a more restricted usage*], improve, do away with; make amends for: 553.
- GEBÜRE, *wm.* [*cp. Bauer*], neighbour; farmer, peasant: 272, 276.
- GEBURT, *stf.* [*Geburt*], birth, noble birth: 39, 42, 45, 162, 717.
- GEDAGEN, *vv.* be silent. *Imper.* 502.
- GEDANC, (*gen.* gedankes), *stm.* [*Gedanke*], thought: 529, 1243.
- GEDENKEN, *vv.* [*gedenken*], think, bear in mind, intend. *Inf.*, 1000 (gedenken an, remember); *pres.*, 640; *imper.*, 631, 744, 1100; *pret.*, (gedāhte) 171, 366, 1056; dar zuo gedenken, to direct one's thoughts in this direction, take it into consideration, 1100.
- GEDINGE, *wm. or stf.* thought; hope: 170, 241.
- GEDINGEN, *vv.* hope: 194.
- GEDRĀTE, *adv.* quickly (*see drāte*): 1238, 1346.
- GEDULTIC, *adj.* [*geduldig*], patient: 140.
- GEDULTIKEIT, *stf.* [*obsol. = Geduld*], patience: 138.
- GEENDEN, *vv.* [*cp. enden*], put an end to, complete: 1145.
- GEGEN, *prep.* [*gegen, but with more restricted use*], to, towards, about: 175, 180, 1049, 1391 (gegen im [= ihm entgegen], to meet him).
- GEGIHT, *stm.* [*Gicht, f.*], cramp, gout; but generally, pain: 884.
- GEHEIZEN, *stv.* VII, [= verheissen], promise. *Inf.*, 1330; *pres. ind.*, 644; *pret. subj.* (gehieze), 570.
- GEHELFFEN, = helfen: 929.
- GEHENGE, *stf. or n.* [*Gehänge* = anything hanging], permission: 537 (*see note*).
- GEIST, *stm.* [*Geist*], spirit, mind: 348, 863.
- GELEBEN, *vv.* [= erleben], live, live to see: 526.
- GELEISTEN, = leisten: 571.
- GELICH, *adj.* [*gleich*], like, equal: 43, 66; sin gelich [= seinesgleichen], his equal: 136, 281.
- GELICHE, *adv.* [*gleich*], alike, equally: 1509, 1515.
- GELIEBEN, *vv.* endear, make pleasing: 347; sich gelieben (*with dat.*), win favour with: 15.
- GELOUBEN, *vv.* [*glauben*], believe: 1392, 1397.
- GELÜCKE, *stm.* [*Glück*], luck, good fortune: 1383.

GELUST, *stm. or f.* [*Gelüſt, m. or n.*], desire, lust; joy: 690.

GEMACH, *stm. or n.* [*Gemach* is used exclusively with the secondary signification, 'room', but the primary meaning is still seen in the *adj. gemach*], rest, peace of mind; ease, comfort; a place to rest, a room: 142, 294, 769, 1181, 1447.

GEMAHELE, *st. or w. f.* [*Gemahlin*], spouse, wife: 341, 431, 908, 912, 931, 949, 955, 967, 987, 1446.

GEMEIN, *adj.* [*gemein* is more usual in its secondary meaning 'vulgar'], belonging together, common; der gemeine munt, the mouth of all, the common voice: 1350, 1466.

GEMEIT, *adj.* joyous: 1192.

GEMEREN, *vv.* [= *mehren*], increase: 58.

GEMÍDEN, *stv. I*, [= *meiden*], keep at a distance, avoid: 317.

GEMÜETE, *stm.* [*Gemüt*], mind, heart, disposition; desire, resolution: 321, 465, 521, 869, 1038, 1239, 1382.

GENÂDE, *stf.* [*Gnade*], favour, grace; kindness: 655, 676, 808, 965, 1385, 1483; von iuweren genâden, through you: 670, 683; genâde sagen, thank: 693, 1014.

GENÂDELÔS, (GNÂDELÔS), *adj.* without grace; unhappy, wretched: 1342.

GENÂDEN, (GNÂDEN), *vv.* [*gnaden*, almost *absol.*, with *restricted use*], show favour; thank (*with dat. of pers. and gen. of thing*): 927.

GENÊME, *adj.* [*genehm*], pleasing, agreeable, charming: 124, 311.

GENESEN, *stv. V*, [*genesen*, with *more restricted use*], become well, recover; remain alive. *Inf.*: 441, 627, 924, 985, 1214, 1303, 1336; *pres. ind.* (genise), 190, 853; *pret.* (genas), 1054, 1376.

GENIETEN, *vv.* *Ref.* sich genieten (*with gen.*), make use of, rejoice in: 76.

GENIEZEN, *stv. II*, [*genießen*], enjoy, reap the benefit of (*with gen.*) *Pret.* (genôz) 287.

GENISBÆRE, *adj.* curable: 172.

GENISLICH, *adj.* able to recover, curable: 168, 186, 190, 199.

GENIST, *stf.* [= *Genesung*], recovery, cure: 181, 240.

GENÔZ, *stm.* [*Genoß*], comrade, fellow: 1123.

GENÔZEN, *vv.* associate, compare; genôzen hin ze, compare with: 464.

GENÜEGEN, *vv.* [*genügen*], satisfy, be sufficient. *Used impers. with acc. of pers. and gen. of thing*: des genüeget mich, I am satisfied with it: 936.

GENUOC, (GNUOC). (*gen. genuo-*

- ges), *adj.* [*genug*], enough.
Neut. sg. used as subst.
(with gen.): 277, 1305.
- GENUOC, (GNUOC), *adv.* [*genug*],
 enough: perfectly, quite:
 453, 1147, 1172.
- GEQUELN, *vv.* [= *quälen*],
 afflict, torture: 352.
- GERÂTEN, *stv.* VII, [*geraten*,
with more limited use], ad-
 vise, recommend; succeed,
 come upon. *Pret. subj.*
 (geriete), 345; gerâten ze,
 prove successful with:
 376.
- GERINGEN, *stv.* III, [= *ringen*],
 strive, exert oneself: 601.
- GERIUTE, *stm.* [*cp. reuten*, root
 out], arable or farmed land:
 259, 267, 1443.
- GERIUWEN, *stv.* II, [*gerenen*],
 cause to repent. *Impers.*
with acc. of pers. and gen.
of thing: ez geriuwet mich,
 I repent. *Pres. ind.* 954,
 1101; *pret. subj.* (geriuwe),
 959.
- GERN, *vv.* [= *begehren*], desire,
 long for (*with gen.*): 762,
 775, 939, 964, 1010, 1245.
- GERNE, *adv.* [*gern*], readily,
 willingly: 127, 213, 229,
 236, 276, 371, 435, 455,
 679, 726, 800, 828, 923,
 1017, 1040, 1050, 1080.
Compar. (gerner), 583.
- GERUOCHEN, *vv.* [*geruhen*, but
with very restricted use,
 'to be pleased', 'condescend'],
 be mindful, show
 consideration for, approve
 of (*with gen.*): 1361; be
 pleased: 255.
- GESCHEHEN, *stv.* V, [*geschehen*],
 fall to one's lot, befall;
 happen. *Inf.* 102, 852,
 1097, 1159, 1255, 1276;
pres. ind. (geschiht), 850,
 1084; *pret. ind.* (geschach),
 128, 141, 272, 289, 293,
 402, 970, 1096, 1282; *p.p.*
 762, 763, 1284, 1407.
- GESCHIHT, *stf.* [*Geschichte*,
generally with the secondary
meaning, 'story, history'],
 occurrence, event; affair:
 261.
- GESEHEN = sehen. *Inf.* 1227,
 1275; *pres. ind.* (gesiht),
 414; *pret.* (gesach), 121.
- GESITZEN = sitzen. *Prt.*
 (gesâzen), 886.
- GESPREDEN = sprechen.
Inf. 885; *imper.* 1263, 1266;
pret. (gesprach), 619.
- GESTÂN, GESTÊN, *stv.* VI,
 [*gestehen*, only with the se-
 condary meaning 'confess'],
 stand, remain standing.
Inf. 659.
- GESÛMEN, *vv.* [= *säumen*],
 delay, keep waiting: 920.
- GESUNT, (*gen. gesundes*), *adj.*
 [*gesund*], healthy, cured;
 alive: 1034, 1179, 1370,
 1409, 1480, 1485.
- GESUNT, *stm.* health, 1153,
 1495.
- GESWEIGEN, *vv.* [*geschweigen*,
 (*from Mhg. geswigen*), 'to
 pass over in silence'], bring
 to silence: 509, 555, 591.

GETRAGEN = tragen. *Pret.* (getruoc), 1023.

GETRÆSTEN, *ww.* [getröstē], *refl.* (with *gen.*) sich getræsten, console oneself for: 848.

GETRÛWEN, *ww.* [getrauen, usually with the secondary meaning 'venture,' 'dare'], trust, have confidence in, (with *dat.*): 663, 1152.

GETUON, = tuon. *Pret. subj.* (getæte), 524, 536, 1334.

GETURREN, *anom. v.*, have the courage, dare. *Pres.* (getâr, geturren), 1129, 1130, 1322, 1328; *pret. subj.* (getörste), 439.

GETWELEN, *ww.* [*cp. Engl.* dwell], wait; dwell: 351.

GEVALLEN, *stv.* VII, [gefallen, only with the secondary meaning 'please'], fall to one's lot: 1518; wol geval-
len, please: 1508.

GEVOLGEN, *ww.* [= folgen], follow, yield; comply with: 1017.

GEVRUMEN, *ww.* [frommen, 'to advance the interests of'], advance, send; let go: 1034.

GEWALT, *stm. or f.* [Gewalt, *f.*] power, force, might: 280, 699.

GEWALTIC, *adj.* [gewaltig], powerful, mighty: 1297.

GEWANT, (*gen.* gewandes), *stm.* [Gewand], clothing, dress: 1026.

GEWANT, *adj.* (*p.p.* of wen-

den), [= bewandt], constituted, conditioned: 410; von sô gewanten sachen, of such a nature: 12, 323 (see wenden), 1268 (see note).

GEWEINEN, = weinen: 833.

GEWENEN, *ww.* [gewöhnen], be accustomed or familiar.

Ger. (dat.) gewenenne: 334.

GEWERN, *ww.* [gewähren], grant, perform (with *acc. of pers.* and *gen. of thing*): 940.

GEWERREN, *stv.* III, stand in the way, hinder; trouble, be grieved. *Inf.* 491, 898, 1052, 1151, 1176.

GEWINNEN, *stv.* III, [gewinnen], get, obtain, receive. *Inf.* 72, 202, 444, 1061; *pres. ind.* 496; *pret. ind.* (gewan) 270, 335, 1235, 1463; *p.p.* (gewunnen) 1118.

GEWIS, (*gen.* gewisses), *adj.* [gewiſ], certain: 713, 1167.

GEWISSE, *adv.* [gewiſ], certainly: 816.

GEWONHEIT, *stf.* [Gewohnheit], custom; nâch gewonheit, as usual: 515.

GEZEMEN, *stv.* IV, [geziemen], be becoming or fitting. *Pres. subj.* 1500; *pret. subj.* (gezæme) 312, 1122.

GOLT, *stm.* [Gold], gold: 211.

GOT, *stm.* [Gott], God: 13, 25, 115, 120, 145, 204, 254, 256, 295, 348 etc.

GOUCH, *stm.* [Gaud], cuckoo; fool: 733.

GRAP, (*gen.* grabes), *stm.* [Grab], grave: 658, 847, 849.

[GRAS, *stm.* [Gras], grass.]
 GRIM, (*gen.* grimmes, *stm.* [Grimm], wrath, rage; ze grimme, wrathfully: 1285.
 GRIMMIG, (*gen.* grimmiges), *adj.* [grimmig], wrathful, violent: 1029
 GRÖß, *adj.* [groß], great, large: 243, 271, 353, 477, 539, 575, 632 *etc.* *Superl.* grøest, 99.
 GRÜEN, *adj.* [grün], green; *superl.* allergrüenest, very greenest: 111.
 GRUÖß, *stm.* [Gruß], greeting: 308, 1411, 1421.
 GÜETE, *stf.* [Güte], goodness, kindness: 322, 466, 522, 870, 1037, 1240, 1381.
 GÜETLICH, *adj.* [gütlich], kindly, friendly: 310, 349, 1491.
 GÜETLICHEN, *adv.* of güetlich: 305.
 GUNNEN, GÜNNEN, *anom. v.* [gönnen, *ww.*], not to envy, grant, (*with dat. of pers. and gen. of thing*). *Pres. ind.* (gan, gunnen), 741, 776, 804, 980; *imper.* 628; *pret.* (gunde), 538, 893.
 GUOT, *adj.* [gut], good: 139, 232, 342, 451, 497, 561, 662a, 892 *etc.*
 GUOT, *stm.* [Gut], goods, wealth; kindness: 45, 77, 192, 207, 363, 398, 403, 495 *etc.*
 GÜRTEL, *stm.* [Gürtel], girdle, belt: 338.

H.

HABE, *stf.* [Habe], possessions: 41, 258
 HABEN, HÂN, *ww.* [haben], have. *Inf.* 35, 224, 399, 446, 508 *etc.*; *pres. ind.* (hân, hâst, hât) 18, 20, 90, 207, 240, 356 *etc.*; *pret. ind.* (hete, het, hâte) 38, 285, 290, 295, 297, 299 *etc.*; *pret. subj.*: 922 *etc.*
 HAGEL, *stm.* [Hagel], hail: 791.
 HALP, (*gen.* halbes), *adj.* [halb], half: 796.
 HANDELN, *ww.* [handeln], do, carry on; e3 handeln mit, proceed with: 1126.
 HANT, *stf.* [Hand], hand, 1208; ze handen haben, to have at one's disposal, possess: 38; aller (mancher) hande, all (many) kinds of: 59, 770; welher hande, what kind of: 484.
 HÂR, *stm.* [Haar], hair; niht ein hâr, not the slightest: 500; hâres breit, hâres grôz, the slightest: 1101, 1196.
 HÂRBANT, *stm.* [Haarband], head-band, ribbon for the hair: 336.
 HARTE, *adv.* [hart, *with much more restricted use* = 'hard'], very, in the highest degree: 189, 213, 613, 697, 779, 848 *etc.*
 HASE, *wm.* [Hase], hare: 1123 (*see note*).
 HAß, *stm.* [Haß], hatred: 896 (*see note*).

HEBEN, *stv.* VI, [*heben*], raise, begin. *Pret.* (huop), 1309; *refl.* sich heben, arise: 993, 1468.

HEIL, *stn.* [*heil*], welfare, prosperity; salvation: 25, 132, 255, 424, 638, 741, 831.

HEILIC, HEILIG, *adj.* [*heilig*], holy: 863, 1365.

HEIM, *stn.* [*heim*], home. *Acc.* (heim) *as adv.*, home: 246, 1347, 1379; *dat.* (heime) *as adv.* at home, dā heime, [*daheim*], 1349, 1399, 1424.

HEIMLICH, *adj.* [*heimlich*], intimate, private: 1181; heimlich werden, to feel at home: 340.

HEIMVART, *stf.* [*heimfahrt*], homeward journey: 1426.

HEIZ, *adj.* [*heiß*], hot: 783.

HEIZEN, *stv.* VII, [*heizen*], be called; order, bid. *Pret. ind.* (hie3), 48, 341, 1061, 1190, 1206, 1259, 1461.

HELFE, *stf.* [*hülfe*], help: 222.

HELFEN, *stv.* III, [*helfen*], help. *Pres. subj.* (helfe) 1317, 1520; *pret. ind.* (half) 333; *pret. subj.* 935, 1109.

HELLE, *stf.* [*hölle*], hell: 733.

HELN, *stv.* IV, [*hehlen*], conceal. *Imper.* (hil), 1083 (*with acc. of pers. and gen. of thing*).

HER, *adv.* [*her*], here, hither; now: 1134, 1267; her ze, towards, 672; her . . . hin, hither . . . thither, on this side . . . on that, 1470; unz her [*bisher*], hitherto, 691.

HERMİN, *stn.* [*Hermelin, m.*], (*adj. from harme*, 'ermine'), ermine fur: 1024.

HERRE, (HER), *wm.* [*Herr*], master, lord: 30, 48, 75, 112, 277 *etc.*

HERREN, *vv.* to make master; have as a master; wirs geherret sîn, to have worse masters: 273.

HERTE, HART, *adj.* [*hart*], hard; *compar.* herter: 364.

HERZE, *stn.* [*Herz*], heart: 50, 149, 231, 379, 395 *etc.*

HERZELEIT, *stn.* [*Herzeleid*], deep sorrow: 709.

HERZELIEBE, *stn.* joy of the heart: 1413.

HERZRIUWE, *stf.* sadness of heart, deep pain: 1028.

HERZESÈRE, *stf.* deep suffering or sorrow: 242.

[HIBÆRE, *adj.* marriageable (*see note to l. 225.*)]

HIE, *adv.* [*hie*], here: 577, 601, 731, 996, 1468, 1496; hie vor, hitherto: 385, 428; hie mite, herewith: 968.

HIMELKRÖNE, *stf.* [*Himmelkrone*], heavenly crown: 1168, 1293.

HIN, *adv.* [*hin*], thither, hence: 1034, 1056, 1180, 1270; dā hin 836; hin ze or zuo: 52, 466, 692, 1174, 1433; hin unz an, as far as, unto 1355; her . . . hin (*see her*); hin für, before, outside: 1223.

HINDER, *prep.* [*hinter*], *with dat. and acc.* behind: 159.

- HĪRĀT, *stm. and f.* [Heirat], marriage: 1453.
 HĪUTE, *adv.* [hente], to-day: 714, 909, 981.
 HŌCH, (*gen.* hōhes), *adj.* [hoch], high: 82, 404, 405, 718, 1205. *Superl.* hoechst: 113.
 HŌCHVART, *stf.* [Hoffart], pride, arrogance: 151.
 HŌHE (HŌH), *adv.* [hoch], high, highly: 386.
 HOF, (*gen.* hoves), *stm.* [Hof], court; yard, farm-yard: 780.
 HOLN, *vv.* [holen], fetch; stift holen, draw breath, sigh: 378, 475.
 HOLT, (*gen.* holdes), *adj.* [hold], friendly, kind; einen holt machen, to gain one's good will: 212.
 HŌNEE, *vv.* [hōhnen], dishonour, disparage, scorn: 876.
 HONIC, (*gen.* honiges), *stm.* [Honig, *m.* (since the 15th cent.)], honey: 152.
 HŌREN, *vv.* [hören]; 1) hear. *Pres. subj.* 23, 635; *pret. ind.* (hörte) 179, 822, 844, 1314; 2) [= gehören] zuo hōren, belong to, be necessary to; *pres. ind.* 198, 230.
 HŪBESCH, HŌVESCH, *adj.* [höfisch; hübsch is another form now used in a general sense, = 'fine, handsome'], courtly, courteous, well-bred: 74.
 HULDE, *stf.* [Huld], favour, grace; permission; mit or bi iuwern hulden, by your

- favour, with your permission: 308, 370, 660, 662c, 684, 814, 1138, 1506.
 HUNGER, *stm.* [Hunger], hunger: 786.
 HŪS, (*plur.* hūs, hiuser), *stm.* [Haus], house: 256.
 HŪT, *stf.* [Haut], hide, skin: 588 (see note).

I.

- ICH, (*gen.* mīn (as poss.), *dat.* mir, *acc.* mich; *pl. n.* wir, *gen.* unser (as poss.), *dat.* acc. uns), *pron.* [ich, mir etc.], I, me; we, us: 90, 95, 96, 101, 105, 190 etc.
 ICHN, ICHNE, = ich ne.
 IE, *adv.* [je], ever, at any time: 270, 427, 523, 524, 715, 793 etc.
 IEDŌCH, *adv.* [jedoch], however: 347, 594, 600, 932, 1336.
 IEGELICH, IEGLICH, *pron.* [jegliich], each, every, 1423.
 IEMAN, IEMEN, *pron.* [jemand], any one: 229, 235, 507, 512.
 IEMER, *adv.* [immer], ever, always, for ever: 187, 203, 587, 608, 661, 679, 767, 836, 1304, 1400, 1489.
 IHT, *pron. and adv.* 1) *pron.* anything: 9, 538; 2) *adv.* in any way, anyhow: 1074, 1262. 3) = niht: 21, 809 (see note to l. 21).
 IME, IM, IN, see er.
 IN, *prep.* [in], with *dat. and acc.* in, into: 34, 37, 83, 95 etc.

INNE, INNEN, *adv.* [*inne*], in, within; *dâ.... inne*, wherein, 264; *innen bringen* (*with acc. of pers. and gen. of thing*), bring to one, convince: 934.
IR, *see* *dû and er*.
IRREN, *vv.* [*irren*], confuse, disturb; hinder: 772.
IST, *see* *sîn*.
IU, *see* *dû*.
IUWER, IWËR, (*gen. pl. of dû*), *poss. pr.* [*uer*], your: 196, 208, 209, 232, 370 *etc.*

J.

JÂ, *interj.* [*ja*], yes, verily, certainly: 207, 638, 641, 653, 688, 844, 931, 1264, 1268, 1274.
JÂMER, *stm.* [*Jammer*], pain, grief: 355, 875, 911, 930.
JÂMERLÏCH, *adj.* [*jâmerlich*], pitiable, miserable: 261, 716, 991, 1032, 1286.
JÂMERLÏCHEN, *adv.* [*jâmerlich*], pitiable: 130.
JÂR, *stm.* [*Jahr*], year: 303, 351, 748, 784, 794, 1377.
JËHEN, *stv.* V, [*cp. bejehen*], say, confess, assert. *Inf.* 672, 1314, 1423; *pres. ind.* (gihe) 647, 1162; *pret. ind.* (jach), 863, 901, 1198.
JOCH, *adv.* even: 746.
JUGENT, *stv.* [*Jugend*], youth: 34, 60, 722.
JUNC, (*gen. junges*), *adj.* [*jung*], young: 609, 694, 785, 1039, 1081; *ze jungest*, at last, 715, 1011, 1518.

K.

KALT, *adj.* [*kalt*], cold: 783.
KEIN, *pron. adj.* (*a form of dehein*) [*kein*], no: 505, 1010.
KEMENÂTE, *w. or stf.*, a room with a fire-place (*kâmin*), the women's apartment; *gen.* room: 1187.
KËREN, *vv.* [*kehren*], turn; *sich kehren*, to be converted, 806, 1432; *ze gote kËren*, to devote to God's service: 870.
KERZE, *wf.* [*Kerze*], candle: 101.
KIESEN, *stv.* II, [*kiesen* (*kËren*)], *only poet.* = 'choose', examine, perceive; choose. *Pret.* (*kurn*), 1394.
KINDESCH, *adj.* [*kindisch*, *but with the meaning 'childish'*], childlike: 346.
KINT, (*gen. Kindes*), *stm.* [*Kind*], child: 302, 303, 313, 322, 330, 333, 337, 523 *etc.*
KINTLICH, *adj.* [*kindlich*] = 'childlike', 'as a child', childlike, childish: 331, 465, 869.
KLAGE, *stv.* [*Klage*], complaint, grievance, lament: 262, 359, 501, 547, 551, 1043.
KLAGEN, *vv.* [*klagen*], complain; mourn for: 263, 358, 485, 490, 706, 845. *Inf.* *as subst.* *da3 klagen*: 1028.
KLEIDEN, *vv.* [*kleiden*], clothe, dress. *Pret.* (*kleite*), 1343.
KLEINE, *adv.* [*klein*, *but the*

- Mhg. word has also the meaning of wenig*], little; small: 392, 697.
- KLEIT, (*gen.* kleides), *stm.* [kleid], clothing, dress. *Plur.* (kleit or kleider): 1022, 1191, 1193.
- KOMEN, *stv.* IV, [kommen], come. *Inf.* 505, 548, 815; *pres. ind.* (kume) 374, 579, 750, 951; *pret. ind.* (quam, kam) 407, 469, 513, 1039, 1134, 1140; *pret. subj.* (quæme) 584; *p.p.* (komen) 238, 607, 876.
- KOUFEN, *wv.* [kaufen, with more restricted meaning], buy, acquire, gain: 430, 662.
- KRAFT, *stf.* [Kraft], power, might; abundance: 207.
- CRÊATIURE, *w. or stf.* creature: 1199 (*see note*).
- KREFTIC, *adj.* [kräftig], strong, mighty: 243.
- KRÔNE, *stf.* [Krone], crown: 86; *fig.* the best of its kind: 63.
- KRËNEN, *wv.* [krönen], crown: 825.
- KUMBER, *stm.* [Kummer], sorrow, grief: 292.
- KÛME, *adv.* [kaum], hardly: 904.
- KÛNIGINNE, *stf.* [Königin], queen, princess: 812.
- KUNFT, *stf.* [Kunst only poet. and rare; Ankunft is the usual word], coming, arrival: 1388.
- KÛNNE, *stm.* [*cp. Engl.* kin], race, descent; relationship: 80, 388, 656, 1170.
- KÛNNEN, KUNNEN, *anom. v.* [können], know, be able, can. *Pres.* (kan, kunnen or können), 444, 729, 803, 1176; *pret. ind.* (kunde) 58, 72, 218, 304, 317, 376, 436, 861, 882, 894.
- KUNT, (*gen.* kundes), *adj.* [kund], known: 1475; kunt tuon, make known: 536, 1465.
- KURN, *see* kiesen.
- KURZ, *adj.* [kurz], short; vor kurzer stunt, a short time ago, recently: 1476.
- KURZEWÎLE, *stf.* [Kurzeit], short time, pastime, amusement: 320.
- KÛSSEN, *wv.* [küssen], kiss. *Pret.* (kusten), 1417.

L.

- LACHEN, *wv.* [lachen], laugh: 106, 968, 1107. *Inf. as neut. subst.* 106, 1414.
- LÂN, *see* lügen.
- LANC, (*gen.* langes), *adj.* [lang], long: 794, 1211.
- LANCLEBEN, *stm.* = lanclîp: 720.
- LANCLÎP, *stm.*, long life: 646, 1514.
- LANGE, *adv.* [lange], long, for a long time: 759, 1054. *Comp.* (langer): 245.
- LANT, (*gen.* landes), *stm.* [Land], land, country; home: 37, 263, 265, 282; heim ze lande, home: 1347, 1379, 1442.

LANTLIUT, *stn.* [*landsleute*], people of a country, countrymen: 944, 1427.

LAST, *stm.* [*last*, *f.*], burden: 68.

LASTER, *stn.* [*last*, *restricted to the meaning* 'vice'], abuse, invective, disgrace: 1351.

LÂZEN, LÂN, *stv.* VII, [*lassen*], let, leave, abandon. *Inf.* 159, 661, 797, 1185, 1259, 1269, 1277, 1280; *pres. ind.* 420, 433, 549, 623, 658, 832, 839, 851, 1161; *pres. subj.* 985; *imper.* (lâ, lât, lânt), 194, 634, 684, 806, 1156, 1255; *pret. ind.* (liez) 342, 1062, 1268, 1352; *pret. subj.* 220, 569, 1168.

LEBEN, *vv.* [*leben*], live: 96, 114, 245, 583, 599, 621, 715, 754 *etc.*

LEBEN, *stn.* [*leben*], life: 55, 83, 296, 527, 610 *etc.*; zir lebene, in her life, 675.

LEGEN, *vv.* [*legen*], lay, place. *P.p.* (geleit) 191, 409; arbeit dar an legen, expend pains upon it: 20.

LEIDE, *adv.* sorrowfully; *compar.* leider [*leider*], used *interjectionally*, unfortunately, alas! 147, 221, 407, 500, 504, 1082.

LEIDEN, *vv.* [*cp. verleiden*], spoil, make unpleasant: 611, 650.

LEISTEN, *vv.* [*leisten*], fulfil, perform, do: 663, 815, 825, 1163.

LEIT, (*gen.* leides), *adj.* [*leid*,

but only used predicatively], painful, distasteful, hateful: 768, 912; ez ist mir leit, I am sorry: 503; *Comp.* (leider), 584.

LEIT, (*gen.* leides), *stn.* [*leid*], suffering, pain, grief: 118, 137, 358, 615, 619, 767, 787, 885, 964, 1029, 1368.

LENGE, *stf.* [*länge*], length; die lenge (*as an adv.*), in the long run, for a long time: 598.

LÊREN, *vv.* [*lehren*], teach, instruct: 249, 867; gelêret, learned: 1.

LESEN, *stv.* V, [*lesen*], gather; read. *Pres. subj.* 23; *pret. ind.* (las): 2, 29.

LESTERLÎCH, (LASTERLÎCH), [*lästerlich*, *but with altered meaning, see laster*], disgraceful, ignominious: 1249.

LETZEN, *vv.* [*lehen*, *rarely used and with the secondary meaning*, 'rejoice' (celebrate the end of a thing). *Cp. with Mhg.* letzen *verlehen*], hinder, hurt, injure; take one's departure: 361.

LIDEN, *stv.* I, [*leiden*], endure, suffer. *Inf.* 604, 1079, 1322; *ger.* ze lidenne, 141, 293; *pres. subj.* 455; *pret. ind.* (leit, liten) 139, 144, 280, 291; *pret. subj.* (lite) 227, 449, 923, 1048.

LIEBE, *stf.* [*liebe with altered meaning*, 'love' = *Mhg.* minne], pleasure, joy, favour: 1046.

LIEBEN, *vv.* [*lieben, with altered meaning, see liebe*], give pleasure, show favour: 328, 975.

LIEGEN, *stv.* II, [*lügen*], tell falsehoods, lie. *P.p.* (gelogen), 1317.

LIEHT, *stn.* [*licht*], light: 104,

LIEP, (*gen.* liebes), *adj.* [*lieb*], dear, beloved, agreeable, pleasant: 337, 369, 423, 430, 462 *etc.* *Compar.* lieber, 755.

LIEP, (*gen.* liebes), *stn.*, joy, happiness: 709.

LIGEN, *stv.* V, [*liegen*], lie. *Pret. ind.* (lac, lagen), 471, 866, 1209, 1217; *ane* ligen, take place (*of an event*): 162; beseech pressingly [*cp. an-liegen*], 982; *ûfe* ligen, lie upon: 1445.

LIHTE, *adj.* [*leicht*], light, easy; of small value: 1170 (*see note*).

LIHTE, *adj.* [*leicht*], light, easy; of small value: 1170 (*see note*).

LIHTE, *adv.* easily, probably; perhaps; *vil* lihte [*cp. viel-leicht*]: 172, 334, 705, 749, 751, 933, 959.

LIP, (*gen.* libes), *stn.* [*leib only with the secondary meaning 'body', but traces of the older meaning in such phrases as leib und Gut*], life; body: 22, 121, 297, 353, 432, 596, 603 *etc.*

LIST, *stn.* [*list, f. only with the secondary signification 'cunning', 'deceit'*], wisdom, intention; art: 182, 374, 626, 1360.

LIUT, *stn.* [*pl. luite = Leute*], people, folk: 15, 228, 260 1312, 1314, 1444, 1471, 1478.

LIUTERLICH(E), *adv.*, plainly; exclusively, entirely: 1352.

LOBELICH, *adj.* [*loblich, with restricted use*], praiseworthy: 1420.

LOBEN, *vv.* [*loben*], praise: 145, 608, 672.

LOCH, *stn.* [*loch*], hole, prison; 584 (*see note*), 1230.

LÖN, *stn.* [*lohn*], reward, pay; return: 21, 634, 711, 1164, 1167, 1294, 1519.

LÖNEN, *vv.* [*lohn*], reward, repay: 1111.

LOP, (*gen.* lobes), *stn. or m.* [*lob, n.*], praise: 35 (*see note*), 73.

LÖSEN, *vv.* [*lösen*], set free, free: 852b.

LOUGEN, *stn.* [*leugnen*], denial: 1416.

LOUP (*gen.* loubes), *stn.* [*laub*], foliage: 724 (*see note*).

LÛT, *adj.* [*laut*], loud; *lût* werden, to make oneself heard, drop a hint: 587.

LÛTZEL, *adv.* [*cp. Engl. little*], little; *euphem. for not at all*: 288, 401, 969.

M.

Mâc, (*gen.* mâges) *stn.* [*Mage, but now obsol.*], relative, kinsman: 65, 474.

MAC, MACH, MAG, *see* mügen.

MACHEN, *vv.* [*machen*], make: 11, 212, 1179, 1369.

- MAGENKRAFT, *stf.*, great power, splendour: 99.
- MAGET, MAGT (*contr.* meit), *stf.* [*Magd*, but the dimin. *Mädchen* is the modern synonym], girl, maiden: 224, 231, 302, 342, 355, 446 *etc.*
- MAN, (*gen.* mannes, *pl.* man), *stm.* and *pron.* [*Mann*, man], man, one: 26, 36, 120, 122, 217, 218, 300, 301 *etc.*
- [MANBÆER, *adj.*, marriageable].
- MANEC, (MANC), (*gen.* maneges), *adj.* [*manch*], many a, many: 6 (mangeformanege), 158, 169, 474, 488, 546, 703, 770, 992.
- MÄZE, *stf.* [*Mäße*], measure; proportion: 316.
- MÆRE, *stm.* [*Mære*, *poet.* The dimin. *Märchen* is restricted to the meaning 'fairy-tale'], report, story: 29, 185.
- Mê, *see* mère.
- MEIER, *stm.* [*Meier*, (*Lat.* major)], farmer: 295, 354, 876, 1396, 1437.
- MEIERIN, *stf.* a farmer's wife: 1437.
- MEINEN, *vv.* [*meinen*, but with more restricted use], have in mind, purpose; be the cause of (*with acc.*): 618.
- MEIST, *adj.* (*superl.* of mêt) [*meist*], greatest, most: 709, 830, 1164; allermeist, very greatest: 522.
- MEIST, *adv.* [*meist*], mostly; aller meist, most of all, very much: 244, 347.
- MEISTER, *stm.* [*Meister*], master: 183, 195, 215, 373 *etc.*
- MEISTERSCHAFT, *stf.* [*Meisterschaft*], mastery, skill, art; control, mastery of oneself: 100, 208, 1127.
- MEIT, *see* maget.
- MENSCHLICH, *adj.* [*menshlich*], human: 858.
- MÊR, *adj.* [*mehr*], more, greater. *Compar.* mêrer, merre [*cp.* mehrere]: 427, 1406.
- MÈRE, ME, *indecl. n.* [*Mehr*], more: 241, 531, 713, 734, 838, 939, 1429.
- MÈRE, MÊ, *adv.* [*mehr*], more: 491, 587, 720 (niht mere), 1418; niemer mère: 496, 1226.
- MERKEN, *vv.* [*merken*], observe, give attention to; remember. *Pret.* (marhte), 468.
- MEZZER, *stm.* [*Meßer*], knife: 1209.
- MICH, MIR, *see* ich.
- MICHEL, *adj.* [*cp.* *Angls.* micel], great: 359, 680, 990, 996, 997, 1071, 1099, 1468, 1511. *Compar.* 603.
- MIETE, *stf.* [*Miete* now restricted to the meaning 'rent'], reward, payment; gift: 346, 644.
- MILTE, *stf.* [*Milde*], kindness, generosity: 66.
- MIN, (*gen.* sg. of ich), *poss. pron.* [*mein*], my: 211, 222, 369, 386, 400, 408 *etc.*
- MINNE, *st. or wf.* [*Minne*, *poet.*], love, affection: 71, 643, 801, 811, 879.

- MINNECLICH, *adj.* [*minniglich*, poetic, in imitation of the *Mhg.* word], amiable, charming: 1233.
- MINNEN, *vv.* [*minnen*, *poet.*], love: 799.
- MISELSUHT, *stf.*, leprosy: 119 (*see note*).
- MISLICH, *adj.* [*mislich* or *mißlich* with the meaning 'doubtful,' 'difficult,' 'disagreeable'], different, of different kinds; at variance: 7, 167, 992, 1473.
- MISSESAGEN, *vv.* not to tell the truth, deceive. *Pres. ind.* (*contr.* *misseseit*), 1312.
- MISSEWENDE, *stf.*, deviation from the right; blemish, defect: 54.
- MIST, *stm.* [*Miſt*], dung, dirt: 132, 730.
- MITE, MIT, *prep.* [*mit*], with (*with dat.*): 59, 219, 275, 310, 322, 326 *etc.* *dâ mite*, wherewith, in order that [*damit*], 10, 14, 27, 329, 440, 627 *etc.*
- MITE, MIT, *adv.* [*mit*], with, along with; *mit varn*: 613.
- MITTE, *adj.* middle; *mitter tac* [*Mittag*], midday: 154.
- MITTEN, *adv.* [*mitten*], in the midst: 132.
- MORGEN, *stm.* [*Morgen*], morning, to-morrow; *dat.* (*contr.* *morne*) to-morrow: 707, 714; *morne der tac*, to-morrow, the following day: 510, 526.
- MÜEJEN, MÜEN, *vv.* [*mühen*], trouble, be burdensome, annoy: 782.
- MÜETERLICH, *adj.* [*mütterlich*], motherly: 737.
- MÜEZECLICHEN, *adv.* leisurely, slowly: 1220.
- MÜEZEN, *anom. v.* [*müſſen*], must. *Pres. ind.* (*muoz*, *müezen*) 110, 222, 415, 456, 604, 624 *etc.*; *pres. subj.* (*müeze*) 581, 687, 706, 754, 1276, 1517; *pret. ind.* (*muoste*) 151, 1336, 1384; *pret. subj.* (*müeste*) 159, 224, 442, 446, 508, 1304.
- MÜEZIC, *adj.* [*müſſig*], at leisure: 1260.
- MÜGEN, MUGEN, *anom. v.* [*mögen*, now almost exclusively restricted to the meaning 'may' (*concessive*) and 'like'], be able, can [= *Nhg.* *können*], may. *Inf.* 399; *pres. ind.* (*1st. and 3rd. pers. mac.* *mag* or *mach*, *2nd pers. maht*, *pl. mugen* or *mügen*) 101, 188, 221, 411, 504 *etc.*; *pres. subj.* (*müge*) 202; *pret. ind.* (*mohte*) 329, 591, 1019, 1335; *pret. subj.* (*möhte*) 11, 14, 370, 464, 485 *etc.*
- MUNT, (*gen.* *mundes*), *stm.* [*Mund*], mouth: 585, 862, 1350, 1417, 1466.
- MUOT, *stm.* [*Mut*], spirit, mind; personal worth; courage, desire; resolution, mood: 46, 78, 82, 140, 248, 364, 397, 562 *etc.*; *die rede ist dir ze muote*, thou hast the matter in thy mind,

made up thy mind to do it: 956, 978; einen muot nemen, make a resolution: 1487.

MUOTER, *stf.* [~~Mutter~~], mother: 472, 541, 567, 629, 663 etc.

N.

NÂCH, NÂHE, *adv.* [nah], near, close; nearly: 521, (deep); vil nâch, very nearly, almost: 1203, 1355.

NÂCH, *prep.* [nach], after, according to; to, towards; for: 22, 174, 266, 296, 387, 515, 677, 721, 833, 1161, 1457, 1514; dar nâch, there-after, therefore: 239, 954, 1047, 1428.

NACKET, *adj.* [nackt], naked: 1088, 1195, 1232.

NAHT, *stf.* [Nacht], night, 510, 542; des nahtes, at night: 470, 514.

NAME, *wm.* [Name], name: 47, 1159.

NÂT, *stf.* [Naht], seam, 1193 (see note).

NE, NE-, -N, *neg. part.* not: 32, 67, 200, 204, 208, 220, 221, 228 etc.

NEBEL, *stm.* [Nebel], mist, fog: 723.

NEIGEN, *vv.* [neigen], bow down. *P.p.* (geneiget), 83.

NEIN, *neg. part.* [nein], no: 908, 1263, 1266.

NEMEN, *stv.* IV, [nehmen], take, seize; receive. *Inf.* 957, 1208; *pres. ind.* (nim) 1321

(war nemen, give attention, perceive); *pres. subj.* (neme) 1499; *imper.* 1487; *pret. ind.* (nam, nâmen) 6, 392, 467, 1040, 1071, 1519; *pret. subj.* (nâmen) 1462; *p. p.* (genommen): 547 (sich an nehmen, to take upon oneself), 873, 1042.

NENNEN, *vv.* [nennen], name, call. *P. p.* (genant), 4, 18.

NIE, *adv.* [nie], not at all, never: 306, 469, 513, 584, 619, 620, 1023, 1096, 1306, 1406.

NIEMAN, NIEMEN, *pron.* [niemand], no one, nobody: 36, 127, 200, 388, 411, 423, 548 etc.

NIEMER, NIMER, *adv.* [nimmer], never: 178, 407, 774, 809, 815, 861, 895, 929, 1149; nimer mêre (mê) [nimmer-mêre], never more: 496, 1035, 1226.

NIENE, = nie ne, 1425.

NIENDER, *adv.* nowhere; by no means: 147, 319, 437.

NIHT, *stm. (pron.)* [nihts from the old gen. nihtes, in the phrase 'nihtes niht'], nothing: 221, 376, 391, 444, 486, 537, 576, 578 etc.; niht anders: 230, 445, 451, niht wan, nothing but, only: 177.

NIHT, *adv.* [niht], not: 220, 238, 262, 274, 413, 421 etc.

NIUWAN, NIWAN, *adv. and conj.* nothing but, only, except: 231, 677, 689, 1351.

NIUWE, *adj.* [neu], new: 1235, 1240.

NOCH, *adv. and conj.* [*noh*], 1)
adv. still, yet: 970, 1330; 2)
conj. nor (*with foregoing*
neg.): 67, 201, 717, 719, 781,
 783, 786, 872; *weder*
 noch, neither . . . nor: 1479.

NÔT, *stf.* [*Not*], hardship, suf-
 fering; need, necessity: 359,
 426, 456, 595, 603, 711, 716
etc. durch alle nôt, in any
 case, unconditionally: 223.

NÔTHAFT, *adj.* needy, in dis-
 tress: 64.

Nû, NU, *adv.* [*num, nu*], now:
 16, 106, 124, 126, 194, 200,
 221 *etc.*

Nû, *conj.* when: 1241.

NUNE, = nu ne.

NÛTZE, *adj.* [*nütze*], useful:
 1332. *Compar.* 926.

O.

OB, *conj.* [*ob, but with more*
restricted use], if, in case
 that, whether; that: (*with*
ind. and subj.) 9, 145, 746,
 802, 804, 922, 1074, 1090,
 1253, 1302.

OB, *prep.* [*ob, but unusual*],
 over, above; upon: (*with*
dat.) 847, 849.

ODER, ODE, *conj.* [*oder*], or:
 23, 192, 218, 439, 727, 748,
 952, 1006, 1066, 1067, 1449.

OFFEN, *adv.* [*offen*], open: 386.

OFTE, *adv.* [*oft*], often: 161
 (vil ofte, very often, full oft).

OUCH, *adv. and conj.* [*ouch*],
 also: 40, 52, 85, 128, 130,
 181, 209 *etc.*

OUGE, *wn.* [*Ange*], eye: 417,
 478, 519, 929, 1393, 1403,
 1415.

Ouwê, owê, *interj.* [*o(an)Wêh!*],
 alas!, woe! 1290, 1297.

P.

PFAFFE, *wn.* [*Pfaffe used in a*
derog. sense since the Re-
formation], priest: 1512.

PFELLER, *stm.* [*from Mid.*
Lat. palliolum], a fine silk
 material, silken cloth or
 carpet: 731.

PFERT, (*gen. pferdes*), *stm.*
 [*Pferd, (from Mid. Lat.*
paraveredus, parifredus)],
 horse: 1022.

PFLEGE, *st. and wf.* [*Pflege*],
 care, 310, 1374.

PFLEGEN, *stv. V.* [*pflegen*],
 take care of; undertake,
 use; be accustomed to
 (*with gen.*); *pret. ind.* (pflic):
 472, 512, 865, 1210, 1446.

PFLUOC, (*gen. pfluoges*), *stm.*
 [*Pflug*], plough: 779.

PORTE, *stf.* [*Porte*], gate: 406.

PORTENÆRE, *stm.* [*Portner*],
 gatekeeper, porter: 405.

PRIS, *stm.* [*Preis*], praise, re-
 nown: 73.

PRISEN, *ww.* [*preisen*], praise,
 extol: 81, 1452.

R.

RACHE, *stf.* [*Rache, restricted*
to the meaning 'revenge'],

- punishment, revenge: dorch
râche, as a punishment: 409.
- RÂT, *stm.* [*Rat*, but with more
restricted use], 1) advice,
counsel; council: 70, 174,
249, 1069 (*pl.* ræte, 're-
solutions'), 1454, 1473. 2)
help, assistance; deliver-
ance: 580, 645, 915, 917,
1041. 3) store, supply [= *Nhg. Vorrat*]: 773, 780.
- RÂTEN, *stv.* VII, [*raten*], coun-
sel, advise. *Inf.* 1452, 1472;
pres. ind. (ræt, râten) 966,
1498; *imper.* 1482; *prt. ind.*
(riet) 1459, 1470.
- REDE, *stf.* [*Rede*, but with
more restricted meaning],
speech, discourse; story;
matter: 17, 189, 467, 565,
569, 662b, 637, 864, 896,
902, 956 etc.
- REGEN, *stm.* [*Regen*], rain; fig.
of tears: 478, 1415,
- REHT, *stm.* [*Redyt*, with
more restricted meaning],
right, authority; obligation,
duty: 209, 680, 858, 1398,
1450, 1467.
- REHTE, REHT, *adv.* [*redyt*],
rightly, truly, clearly: 305,
1078, 1085, 1116, 1247,
1281, 1363.
- REIN, *adj.* [*rein*], pure, clean,
without sin, good: 59, 296,
322, 344, 460, 903, 938,
1037, 1370.
- REINE, *adv.* [*rein*], purely: 698.
- REIZEN, *vv.* [*reizen*], irritate,
excite; allure. *Impers.* mich
reizet, I desire: 1157.
- RICHE, RICH, *adj.* [*reich*], rich,
abounding in; splendid,
great: 44, 129, 200, 282,
294, 761, 1016, 1022, 1293,
1364, 1510. *Comp.* richer:
1430.
- RICHE, *stm.* [*Reich*], kingdom:
313 (see note), 1516.
- RICHEIT, *stf.* [*obsol.*, *cp.* *Reich-
tum*], riches, wealth: 39.
- RICHEN, *vv.* be rich; make
rich: 252.
- RIGEL, *stm.* [*Riegel*], bar (of
a door): 194.
- RIHTEN, *vv.* [*richten*], put right,
set straight; sich ûfrihten,
rise up: 543.
- RINGE, *adj.* [*cp. gering*, 'of little
worth'], easy, light; care-
less; ringes muotes, free
of care, light-hearted: 530.
- RINGEN, *stv.* III, [*ringen*], strive,
struggle. *Pret. ind.* (ranc),
793.
- RINT, (*gen.* rindes), *stm.* [*Rind*],
ox: 781.
- RITEN, *stv.* I, [*reiten*], ride. *P.p.*
(riten), 1389.
- RITTER, *stm.* [*Ritter*], knight:
I, 34, 1340.
- RIUWE, *st. or wf., wm.* [*Reue*,
but with more restricted
meaning], sadness, pain;
pity; repentance: 381, 477,
501. 938, 1002; âne riuwe,
cheerfully, willingly: 819.
- RIUWIC, *adj.* [*renig*], sad, re-
pentant: 889.
- ROS, *stm.* [*Roh*], horse: 782.
- ROUBEN, *vv.* [*rauben*], rob,
take away: 1398.

ROUCH, *stm.* [*Rauch*], vapour, smoke: 726.

ROUFEN, *vv.* [*raufen*], pluck out; sich roufen, tear one's hair: 1285.

RÜCKE, *st. or vm.* [*Rücken*], back; über rücke, on one's shoulders: 69.

RUOCHEN, *vv.* turn one's thoughts to, pay attention to: 413.

RUOFEN, *stv.* VII, [*rufen*], call. *Pret. ind.* (rief), 906.

S.

SÀ, *adv.* immediately, forthwith: 881.

SACHE, *stf.* [*Sache*], thing, matter, affair: 12, 105, 442, 622, 770, 1448.

SAGE, *stf.* [*Sage*, *but in the special sense of 'saga'*], saying, report: 1392; von or nâch sage, according to report, by hearsay: 266, 595.

SAGEN, *vv.* [*sagen*], say, tell. *Inf.* 23, 486, 489, 694, 1013, 1330; *pres. ind.* (seit, *contr. for* saget) 26, 301, 397, 435, 1084; *imper.* 908, 1078, 1094, 1267; *pret. ind.* (seite *contr. for* sagete) 533, 1455; *p.p.* (geseit, *for* gesaget), 165, 356, 445, 459 *etc.*

SÆLDE, *stf.* goodness; fortune: 406, 1381.

SÆLIC (*gen.* sæliges), *adj.* [*selig*], fortunate, happy, blessed: 681, 736, 1304.

SAM, *conj.* as: 1364.

SAMIT, *stm.* [*Sammet*, *from* *Mid. Lat.* samitum], velvet: 1024.

SANFTE, *adv.* [*sant*], slowly; softly, gently: 1216.

SANTE, *vm.* [*Sankt*], saint: 867.

SA3, *see* sitzen.

SCHADE, *vm.* [*Schade*], injury: 615.

SCHAFFEN, *stv.* VI, [*schaffen*], create, do; provide. *Pret.* (schuof) 294; *p.p.* (*exceptionally*, weak, geschaffet): 778.

SCHAME, *stf.* [*Scham*], shame: 1086.

SCHAMEN, *vv.* [*schämen*], *refl.* sich schamen, to be ashamed: 1196.

SCHARPF, *adj.* [*scharf*], sharp: 1209.

SCHIEDEN, *stv.* VII, [*scheiden*], sever, separate; go away. *Inf.* (*as subst.*) 1032; *pres.* 686; *pret.* (schiet) 137, 1367; *p.p.* (gescheiden), 769.

SCHELTEN, *stv.* III, [*schelten*], blame, reproach: *Inf.* (*as subst.*), 1309, 1334, 1337.

SCHEMELICH, *adj.* shameful, disgraceful: 383, 456.

SCHIERE, *adv.* [*schier*, *with the meaning 'almost'*] in a short time, soon: 176, 458, 796, 1021, 1179, 1194.

SCHILT, *stm.* [*Schild*], shield; *fig.* protection: 65.

SCHÎN, *adj.*, clear, shining; visible: 112, 416.

SCHÎNEN, *stv.* I, [*schienen*], shine,

become visible *or* clear, appear: 418.
 SCHIRMEN, *vv.* [*schirmen*], protect: 717.
 SCHIUHEN, *vv.* [*schuen*], be afraid of, shun: 422, 1479.
 SCHOUWE, *stf.* [*schau*], look, glance; appearance: 6.
 SCHÔZE, *wm. or f.* [*schoff*], bosom, lap: 463.
 SCHÖNE, *adj.* [*schön*], beautiful, handsome, fine: 299, 626, 671, 1022, 1241, 1341, 1375, 1395; *compar.* (schöner) 1199; *superl.* (schöneste) 674.
 SCHÖNE, *stf.* [= *Schönheit*], beauty: 718.
 SCHÖNE, *adv.* (*to* schöne), beautifully, well: 287.
 SCHRIBEN, *stv. I.* [*schreiben*], write. *P.p.* (geschriben), 3, 17.
 SCHRÏEN, *stv. I.* [*schreien*], cry; *pret.* (schrè), 1289.
 SCHRIFT, *stf.* [*schrift*], writing, Scripture: 90 (*see note*).
 SCHRUNDE, *w. or stf.* [*schrunde*], scratch, slit, crack: 241.
 SCHULDE, *stf.* [*Schuld*, with the secondary meaning 'fault', 'debt'], cause, reason, behalf; fault: 28; von schulden, with right, naturally, 1087, 1384; von dinen schulden, through thee, 669, 813, 1505; von welhen schulden, for what cause, wherefore, 1324.
 SCHULDIC, *adj.* [*schuldig*], guilty, owing: 835.

SEHEN, *stv. V.* [*sehen*], *see. Inf.* 101, 851, 1035 (*inflected*) 1062, 1098, 1156, 1185, 1256; *pres. ind.* (sihe) 563, 800, 1496; *imper.* 106, 124, 544 (*see note*); *ger.* 673; *pret. ind.* (sach, sahen) 385, 855, 1182, 1241, 1271; *P.p.* 578, 675, 1287, 1408, 1424. *ane* sehen, look at, *see*: 127, 401, 1197, 1234, 1491.
 SEIT, SEITE, *see* sagen.
 SÊLE, *stf.* [*seele*], soul: 25, 142, 255, 605, 645, 671, 682, 689, 735.
 SELP, (*gen.* selbes), *pron.* [*selb*], self, same: 1) self, 26, 248, 821, 824, 826, 830 *etc.* 2) der selbe, the same: 29, 166, 239, 367, 393, 555, 881, 1069.
 SELTEN, *adv.* [*selten*], seldom: 270, 343.
 SELTSÆNE, *adj.* [*seltsam*], rare, wonderful; strange: 185, 1412.
 SENDEN, *vv.* [*senden*], send. *Inf*: 1457; *pres. subj.* 458.
 SENEN, *vv.* [*sehnen*], *refl.* sich senen, yearn; fret: 157.
 SENFTE, *adj.* [*sanft*, with the meaning 'soft', 'gentle'], light, easy; soft, pleasant: 932.
 SENFTEN, *vv.* [*cp. sänftigen*], soften, alleviate, moderate: 637, 738, 1036.
 SERE, *adv.* [*sehr*, but with more restricted use, 'very'], painfully, violently; very: 137, 333, 361, 954, 1003, 1201, 1225.

SETZEN, *vv.* [*setzen*], put, place: 773.

Sİ, *see* sin ('be') and er.

SICH, *see* sin.

SIDER, *adv.* [*compar. of sit* = *Nhg. sett*], afterwards, later; since: 970.

SIECH, *adj.* [*sied*], sick, ill: 420, 433, 1174.

SIECHEIT, *stf.* [*Siedheit*], sickness, disease: 166, 410, 911.

SIECHTUOM, *stm.* [*Siedtum*], = siecheit: 143, 988.

SILBER, *stm.* [*Silber*], silver: 211, 1279.

SIN, (*gen. sinnes*), *stm.* [*Sinn*], sense, mind; wisdom, courage: 201, 290, 315, 408, 695, 802, 860, 880, 1202, 1498.

SİN, (*gen. of the refl. pron. also used as gen. of the pers. pron. er*) [*sein*]. 1) *As refl. pron. (dat. sich)*: 14, 18, 26, 27, 76, 94, 145 *etc.* 2) *As pers. pron., see er.* 3) *As poss. pron. his, its*: 19, 22, 34, 38, 40, 41, 42 *etc.*

SİN, *anwm. v.* [*sein*], be. *Inf.* 111, 221, 223, 337, 370 *etc.* *pres. ind.* (1st. sg. bin, 2nd sg. bist, 3rd sg. ist; pl. sin, sint.): 105, 108, 115, 189, 196, 200, 203, 228 *etc.* *pres. subj.* (sī, sīn) 26, 423, 593, 674, 728 *etc.* *pret. was etc.* (*see wesen*).

SINGEN, *stv.* III, [*singen*], sing. *Pret.* (sanc), 71.

SİT, SİNT, *conj.* [*sett, but with more restricted use*], since;

as [= *da*], because: 682, 918, 1248, 1360. *Compar. sider*; 970 *see sider*.

SİTE, *st. or wm.* [*Sitte*], manner; custom; gestures, demeanour: 228, 900, 1284, 1412 (*see note to l. 900*).

SITZEN, *stv.* V, [*sitzen*], sit, be settled; live: *Pret.* (saz, sâzen) 354, 879; *p.p.* (ge-sezzen), 31.

SLÄFEN, *stv.* VII, [*schlafen*], sleep. *Inf.* 470, 515, 549; *pres. ind.* 907; *pres. part.* 479; *pret.* (sliet) 905.

SLAHEN, *stv.* VI, [*schlagen*], strike, beat: *pres. ind.* (sleht) 791; *pret.* (sluoc).

SLAhte, *stf.* [*Schlacht*, only used with the meaning 'battle', but *cp.* *Schlag* (from *Mhg. slac*)], kind, manner; race; battle: 169, 787, 852b, 1448.

SMÄCHEIT, *stf.* insult, contempt: 143.

SMERZE, *wm. or stf.* [*Schmerz, m.*], pain: 380, 476, 1091.

SNİDEN, *stv.* I, [*schneiden*], cut. *Inf.* 1129; *pres. ind.* 1092; *pret. ind.* (sneit) 1212; *pret. subj.* (snite) 450.

Sð, so, *adv. and conj.* [*so, but more restricted in its use*]. 1) *Adv. so*, in such a degree, of such a kind, in such a manner: 1, 12, 158, 200, 201, 306, 309, 311, 334 *etc.* 2) *Conj. so*, then, [= *so*]: 180, 559, 604, 606, 622 *etc.*; if, when [= *wenn*], 96, 111, 958; yet [= *doch*],

- 230, 561; as, [= *wie*], 46, 301, 329, 472, 503 *etc.*
- SOLCH, SOLH, *pron. adj.* [*soldh*], such: 381, 442, 547, 752, 790, 1210,
- SORGE, *st. or wf.* [*Sorge*], care: 531.
- [SORGEN, *vv.* [*sorgen*], care, be solicitous.]
- SPÆHE, *adv.* neatly; strangely, wonderfully: 1411.
- SPARN, *vv.* [*sparen*, limited to the meaning 'spare,' i.e. not to spend.] save, spare, [= *schonen*], 285.
- SPEHEN, *vv.* [*spähen*], look at, examine: 1228.
- SPIEGEL, *stm.* [*Spiegel*], looking-glass, mirror: 336.
- SPIEGELGLAS, *stm.* [*Spiegelglas*, now only used technically of 'plate-glass'], mirror: 61.
- SPIL, *stm.* [*Spiel*], play: 331.
- SPOT, (*gen.* spottes), *stm.* [*Spott*], scorn, mockery; disgrace: 383, 944, 1351.
- SPRECHEN, *stv.* IV, [*sprechen*], speak, say: *Inf.*, 635, 845, as *subst.*, 822, 1421; *pres. ind.* 91; *pret. ind.* (*sprach*, *sprâchen*): 36, 205, 369, 381, 490, 499, 544, 629 *etc.*; *p.p.* (*gesprochen*): 941. aber sprechen, reply: (*pret.*) 195, 215.
- SPREITEN, *vv.* [*spreiten*], spread: 731.
- STÂN, STÊN, *stv.* VI, [*stehen*], stand, stop; be, exist. *Inf.* 679, 827, 1141, 1205, 1496; *pres. ind.* 100, 622, 918, 1088: *pres. subj.* (*stê*): 424, 1095; *pres. part.* (*stânde*, 'resting'), 463; *pret. ind.* (*stuont*), 55, 386, 395, 1194, 1224, 1490. *stân ane*, depend upon, 424, 684.
- STAP, (*gen.* stabes), *stm.* [*Stab*], staff: 657.
- STARC, (*gen.* starkes), *adj.* [*stark*], strong, heavy, hard: 201, 597.
- STARKE, *adv.* [*stark*], powerfully, strongly; very: 345.
- STAT, *stf.* [*Statt*, *cp.* also *Stadt*], place: *dat.* (*stete*) 91.
- STAT, STATE, *stf.* [*only used now in the dat. pl. in staten*], suitable place or time; opportunity, assistance; *ime ze keinen staten komen*, to afford him no assistance: 505.
- STÆTE, *stf.* steadfastness; constancy, duration: 98, 724.
- STÆTE *adj.* [*stet*], firm, steadfast; constant: 62, 808, 1105, 1436.
- STÆTE, *adv.* [*cp. stets*, which comes, however, from the *Mhg. gen. stâtes*], steadfastly, constantly, always: 53.
- STÆTECLÏCHEN, *adv.* = *stæte*: 1433.
- STERBEN, *stv.* III, [*sterben*], die. *Inf.* 564, 581, 623, 1125, 1248, 1282, 1503; *pres. ind.* (*stirbet*) 781: *pres. subj.* 236.
- STERKE, *stf.* [*Stärke*], strength: 718.

- STILLE, *adv.* [still], silently, secretly: 485.
- STIURE, *stf.* [Stener], tax, donation: 275.
- STOUP, (*gen.* stoubes), *stm.* [Staub], dust: 723.
- STCEREN, *vv.* [Stören], distract, interrupt; destroy; *pret.* (störte), 1222.
- STRÄFEN, *vv.* [strafen, with more restricted use, 'punish'], set right; blame; punish: 550.
- STRENGE, *adj.* [steng], strict, harsh: 597.
- STRICHEN, *stv.* I, [streichen], stroke; whet: 1219.
- STRIT, *stm.* [Streit], strife, quarrel: 1468.
- STUNDE, *stf.* STUNT, *indecl. f.* [Stunde, but chiefly with the meaning 'hour'], time, hour: 10, 318, 555, 881; für diese stunde (stunt), now, from now on, 586, 945; vor kurzer stunt, a short time ago: 1476.
- SÜEZE, *adj.* [süß], sweet; tender, charming, affectionate: 326, 348, 461, 480, 554, 711, 937, 1166, 1360, 1514.
- SÜEZE, *stf.* [Süße], sweetness, pleasant things; affection: 87, 108, 701, 704.
- SÜFT, *stm.* [Seufzer], sigh: 379, 382, 474.
- SUHT, *stf.* [Sucht], illness, disease, (*gen. and dat.* sühte): 196, 232, 441.
- SÜLN, SULN, *anom. v.* [sollen, but with much more restricted use], will, shall; ought to, must; may, might; avail. *Pres. ind.* (sol, solt; suln, sult), 35, 493, 599, 621, 653, 666, 707 etc.; *pres. subj.* (süle) 1142; *pret.* 245, 337, 361, 440, 676, 700 etc.
- SUNDER, *prep.* [sonder, but unusual], without; against: (with acc.) 1244.
- SUNNE, *stf.* [Sonne], sun: 156.
- SUOCHEN, *vv.* [suchen], seek, search: 8, 181, 1228.
- SUS, SUST, *adv.* [sonst, but with the meaning 'otherwise'], in this way, thus: 400, 410, 480, 550, 554, 551 etc.
- SWÄ, *conj.* where; swä mite, wherewith, in whatever way, 329.
- SWACHE, *adv.* [schwach, but restricted to the secondary meaning 'weak'], wretchedly, in poverty: 754.
- [SWACHEIT, *stf.* [Schwachheit = 'weakness', see swache], meanness; poverty; dishonour].
- SWAR, *conj.* whither, to whomsoever: 1459.
- SWÆRE, *stf.* [Schwere, but with restricted meaning], pain; grief, sorrow; weight: 484, 546, 1043.
- [SWÆREN, *vv.* be grieved, sorrow.]
- SWEBEN, *vv.* [schweben], hover, soar: 95, 149.
- SWENNE, *conj.*, when, if: 535, 579, 601, 652c.
- SWER (*neut.* swaz), *rel. pr.*

[*from sô wer*], who, whoever; what: 3, 22, 28, 191 *etc.*
 SWIE, *adv. and conj.* [*from sô wie*] as, so; how, howsoever; although: 1) *adv.* 345, 414, 593, 1333, 1348; 2) *conj.* 422, 423, 424, 1079.
 [SWIGEN, *stv.* I, [*schweigen*], be silent].
 SWIMMEN, *stv.* III, [*schwimmen*], swim. *Pres. part.* (*as adj.*), 150.
 SWINDE, *adj.* [*cp. geschwind*, 'swift,' 'quick'], powerful; swift; violent, fierce: 153.
 [SWINDEN, *stv.* III, [*schwinden*], disappear.]

T.

TAC, (*gen. tages*), *stm.* [Tag], day: 154, 161, 511, 526, 694, 796, 920 *etc.* des tages, on the same day: 1109.
 TAGEN, *vv.* [tagen], become day, 904.
 TANZ, *stm.* [Tanz], dance: 1142.
 TEIL, *stm. or m.* [Teil, *n. or m.*], share, part: 256; ein teil, a little, somewhat: 637, 832, 960. 1114, 1124,
 TIEF, *adj.* [tief], deep: 379, 474.
 TISCH, *stm.* [Tisch], table: 1205.
 TIURE, *adj.* [teuer], dear, costly; rare: 1200.
 TIURE, *adv.* in a high degree; strongly, much; vil tiure, very pressingly, earnestly: 1104, 1137.
 TIUVEL, *stm.* [Teufel], devil: 694.

TOHTER, *stf.* [Tochter], daughter: 355, 499, 568, 573, 592, 630 *etc.*
 TOR, *stm.* [Tor], gate, door: 386, 1358.
 TÖRPERHEIT, *stf.*, vulgarity, impoliteness: 51.
 TÔT, *adj.* [tot], dead: 749, 755, 1296.
 TÔT, (*gen. tôdes*), *stm.* [Tot], death: 95, 227, 360, 425, 449, 455 *etc.*
 TOUGEN, *stm. or f.*, secrecy; miracle: 1394.
 TOUGEN, *adv.*, in secret, unnoticed: silently: 520, 930.
 TRAGEN, *stv.* VI, [tragen], bear, carry. *Inf.* 457; *pres. subj.* (treist, *contr. for* tregest) 1251; *pret. ind.* (trouc), 68, 520.
 TRAHEN, TRÂN, *stm.* [Thräne, *f. from the old pl.*], tear. *Pl.* (trehene): 481.
 TRIEGEN, *stv.* II, [trügen], deceive. *Pret. ind.* (troug): 400.
 TRIUWE, *stf.* [Crene], fidelity, trust; (*in the pl.*) expressions of trust or devotion, devotion: 62, 290, 419, 574, 737, 820, 827, 829, 943, 1001, 1015, 1356, 1366.
 TRÔST, *stm.* [Groß], consolation, confidence: 164, 237.
 TRÛSTEN, *vv.* [trösten], console; *pret.* (trôste): 253.
 TRÛEBE, *adj.* [trübe], gloomy, dark: 155.
 TRÛREC, TRÛRIC, *adj.* [traurig], sad, 148, 566.

TRÛREN, *vv.* [*trauern*], mourn, grieve: 899 (*inf. as subst.*)
 TRÛTGEMAHELE, *w. or stf.*, dear wife: 906, 1490 (*see note to l. 906*).
 TRÛWEN, TRIUWEN, *vv.* [*trauen*], believe, trust: 193.
 TÛGEN, TUGEN, *anom. v.* [*taugen, vv.*], be good for, suitable or furthering; be of use. *Pret. ind.* (tohte) 330, 1020; *pret. subj.* 13, 551, 572, 889 (*see note to l. 13*).
 TUGENT, TUGENDE, *stf.* [*Tugend, but with more restricted use*], personal excellence, strength, virtue; capability, fine manners: 33, 40, 59, 719.
 TUGENTLICHEN, *adv.* bravely, courteously, 1339.
 TUMP, (*gen.* tumbes), *adj.* [*dumm, but usually with the secondary meaning 'foolish'*], inexperienced, youthful; foolish: 400, 408, 593.
 TUON, *anom. v.* [*tun*], do, make, act. *Inf.* 1098, 1216; *pres. ind.* (tuon): 136, 396, 416, 498, 949, 955, 1080, 1158, 1247, 1331; *pres. subj.* (tuo) 1262; *imper.* 585, 967, 1155; *pret. ind.* (tete, tet, tâten) 146, 965, 1471; *pret. subj.* (tæte) 276, 487, 1070, 1308, 1435; *p.p.* (getân): 507, 1005, 1117, 1386, 1484; sich abe tuon, divest oneself of, give away, relinquish (*with gen.*) 257, 1106; ûf

tuon, open: 1262; zuo tuon, close: 585; kunt tuon, make known, address: 1465; nôt tuon, to be irresistible, not to be restrained: 359, 997; wê tuon, hurt: 532, 846.
 TÛR, *stf.* [*Tür*], door; vor der tür, at the door: 1183, 1224.
 TURREN, *anom. v.*, dare. *Pres. ind.* (tar, turren): 1323.
 TWAHEN, *stv.* VI, wash; abe twahen, wash down, rush down. *Pres. ind.* (tweht), 792.
 TWINGEN, *stv.* III, [*zwingen*], press, compel: 910.

U.

ÛBEL, *adj.* [*übel*], bad: 952.
 ÛBER, *prep.* [*über*], above, over: *with acc.* 28, 69, 255, 658, 730.
 ÛBER, *adv.* [*über*], over, in excess: 67,
 ÛBERTRAGEN, *stv.* VI, [*übertragen, with more restricted use*], carry over; exempt, spare: *pret. ind.* (übertruoc): 278.
 ûF, ûFFE, *prep.* [*auf*]. 1) *With dative*: on, upon: 114, 646, 1373; 2) *with accus.* on, to, for, up to: 238, 339, 579, 588, 602, 607, 696, 1066. *With dâ* (dar ûf, thereupon): 795, 1207.
 ûF, ûFFE, *adv.* [*auf*], up: 543, 1206, 1277; ûf tuon, open: 1262.

UMBE, UMB, *prep.* [um], *with acc.* about, for; *with*: 308, 384, 476, 492, 528, 610, 648 *etc.*; *dar umbe*, about it, therefore: 18, 1095, 1125; *war umbe, umbe was, wherefore, why*: 206, 549, 1078.

UMBEVÄHEN, *stv.* VII, [umfängen], embrace. *Pret. ind.* (umbevienc), 1492.

UNDE, UND, *conj.* [und], and: 12, 14, 22, 27, 39, 43, 45 *etc.* (*See note to l. 274*).

UNDER, *prep.* [unter], under, amongst; *between. With dat.* 302, 325, 859, 993, 1031, 1469; *with acc.*: 88, 702; *under wegen beliben [= unterbleiben]* not to be accomplished: 1121.

UNDERSNIDEN, *stv.* I, separate by cutting; make a garment of variously coloured materials; *fig.* mingle, mix: 1411.

UNDERTÂN, *part. adj.* [unterthan], dependent; submissive: 817.

UNDERTÆNEC, *adj.* [unterthänig], = undertân: 1489.

UNDERWINDEN, *stv.* III, [unterwinden *with more restricted use*], undertake; *sich underwinden*, take under one's care, have recourse to (*with gen.*): 438, 946 (*pret. subj.*, underwinde).

UNGEBOREN, *part. adj.* [ungeboren], unborn: 606.

UNGEBURT, *stf.*, low birth: 721.

UNGEBABE, *stf.*, agitation, grief: 539.

UNGELÔNNET, *part. adj.* [ungelehnt], unrewarded: 1161.

UNGELOUPLIC, *adj.* [unglaublich], incredulous, incredible: 1063.

UNGEMACH, *stm.* [Ungemach], annoyance, discomfort; grief: 271, 990, 1046.

UNGENÆME, *adj.* [= unangenehm], unacceptable, disagreeable, unpleasant: 1477.

UNGENESEN, *part. adj.* [ungenesen], unhealed: 187, 203.

UNGERNE, *adv.* [ungern], unwillingly: 179.

UNGESAMNET, *part. adj.* unagreed: 1454 (*see note*).

UNGESCHRIEBEN, *part. adj.* [ungeschrieben], unwritten, indescribable: 1404.

UNGESUNT, (*gen.* ungesund), *stm.*, illness: 375.

UNKUNT, (*gen.* unkundes), *adj.* unknown: 556.

UNLANGE, *adv.* [cp. unlång], not long, for a short time: 744.

UNMÆRE, *adj.*, unpleasant, worthless; revolting: 126.

UNMINNEN. *vv.*, treat unlovingly, unaffectionately: 801.

UNMÜGEKEIT, *stf.*, occupation, work: 357.

UNMÜGELICH, *adj.* [unmöglich], impossible: 189, 234, 390, 453.

UNMUOZE, *stf.*, restlessness, occupation, activity: 326.

UNNÂCH, *adv.*, distantly, hard-

ly, not by a long way:
44.

UNREWERT, (*by metathesis for unerwert*), *adj.* [unerwehrt], not prevented; free, unshackled: 214.

UNS, *see* ich.

UNSER, (*gen. pl. of ich*), *pers. pron.* [unser], our: 106, 108, 110, 492, 508, 648 *etc.*

UNTRÖST, *stm.*, poor consolation, discouragement: 177.

UNTRÖSTEN, *vv.*, dishearten, discourage: 206.

UNTUGENT, *stf.* [Untugend, *restricted to the meaning* 'defect', 'vice'], weakness, ignoble character; vice, defect: 721.

UNFRO, *adj.* [unfroh], joyless; sad, unhappy: 148, 510, 566, 824, 887, 1009.

UNWANDELBÆRE, *adj.* [unwandelbar, *restricted to the meaning* 'unchangeable'], unchangeable; irreproachable, blameless: 42, 1172.

UNWERT, *stm.* [Unwert *restricted to the meaning* 'worthlessness'], disregard, contempt; worthlessness: 416, 426.

UNZE, UNZ, *prep. and conj.* [obsol. = bis]. 1) *Prep. with acc.* up to, till, until: 707; unz an [bis zu]: 53, 457, 1355. 2) *Conj.* unz, unz an, unze da3, until: 367, 470, 514, 760, 888, 1229, 1265.

ÜPPIC, (*gen. üppiges*), *adj.* [üppig *only in the secondary sense*, 'luxuriant', 'voluptu-

ous'], useless, vain; transient; voluptuous: 86.

û3, *prep.* [aus], out of, from (*with dat.*): 814, 1093.

û3, *adv.* [aus], out, 1075; û3 ziehen [ansziehen], undress: 1085.

û3ER = û3 der.

V, (F.)

VALLEN, *stv.* VII, [fallen], fall, fall to: *inf.* 110, 151; *pret. ind.* (viel), 116, 256. vellet (*pres. ind.*) under füeze, is trampled under foot, sinks in the dust: 88.

VALSCH, *stm.* [ſalſch, *n. but seldom used*], deceit, guile; impure thoughts: 51.

VARN, *stv.* VI, [fahren], go, travel. *Pret. ind.* (vuor) 173, 180, 246, 1049, 1346; einem wol mite varn, to act well towards one: 613, varnde3 guot, movable property: 339.

VART, *stf.* [fahrt], journey; ûf die vart bringen, bring so far, to such a length: 339.

VARWE, *stf.* [farbe], colour, appearance: 1139.

VASTE, *adv.* [fast *with complete change of meaning* = 'almost'], fast, steadfast; strongly, very much: 52, 1004, 1157, 1207.

VATER, *stm.* [water], father: 459, 471, 487, 540, 593 *etc.*

VAZZEN, *ww.* [fassen], seize, grasp: 726.

VEILE, *adj.* [feil], vendible; purchasable: 217, 335.

VERBERN, *stv.* IV, not to have; avoid; spare: 274.

VERDERBEN, *stv.* III, [verderben], destroy, perish: 220, 563, 624.

VERDIENEN, *ww.* [verdienen], earn; deserve: 449.

VERDRIEZEN, *stv.* II, [verdriegen], grieve, vex: *pret. ind.* (verdröz), 144, 288.

VERENDEN, *ww.* [verenden only used of killing game], put an end to, end: 553.

VERGELTEN, *stv.* III, [vergelten], requite, repay: 913, 944.

VERGEZZEN, *stv.* V, [vergeffen], forget (*with gen.*). *Pret. ind.* (vergāzen) 878; *p.p.* (vergezzen): 32.

VERJEHEN, *stv.* V, tell, confess. *P.p.* (verjehen), 377, 764.

VERKËREN, *ww.* [verkehren], turn round, change, alter: 82, 1238.

VERKIESEN, *stv.* II, not to choose; forego, give up: 494.

VERKLAGEN, *ww.* [verklagen, only in the technical sense, 'accuse'], cease grieving; wear out with grief: 1354.

VERLÄZEN, VERLÂN, *stv.* VII, [verlassen], leave undone, leave alone: 1006.

VERLEITEN, *ww.* [verleiten], mislead: 732.

VERLIESEN, *stv.* II, [verlieren], lose; waste. *Inf.* 493; *pres.*

ind. (verliuset) 796; *pret. subj.* (verlûre) 1307; *p.p.* (verlor) 605, 734, 1103, 1292.

VERLUST, *stm.* [Verlust], loss: 689.

VERMISCHEN, *ww.* [vermischen], mix: 108.

VERNEMEN, *stv.* IV, [vernehmen], hear, learn. *Pret. ind.* (vernam) 523, 1171; *p.p.* (vernomen) 662d, 1133.

VERRE, *adv.* [fern, but with much more limited use], distant, far; much, very: 366, 854, 1000, 1053, 1112; harte or vil verre, very much 928, 974, 1073.

VERSAGEN, *ww.* [versagen], deny, refuse: 223.

VERSCHAFFEN, *stv.* VI, [verschaffen, but with the meaning 'procure', 'provide'], mis-carry, spoil; *p.p.* (verschaffen) as *adj.* unfortunate, wretched: 725.

VERSCHULDEN, *ww.* [verschulden], lose; repay, recompense: 1486.

VERSEHEN, *stv.* V, [versehen but with more limited signification], provide, recognise; *refl.* sich versehen, believe, hope, expect (*with gen.*); *pret. ind.* (versach): 969, 1108.

VERSMÄHELICH, *adj.* disgraceful, shameful: 118.

VERSMÄHEN, *ww.* [versmäh-en], despise, scorn: 412; *p.p.* (as *subst.*), 115.

- VERSPRECHEN, *stv.* IV, [*verspreken*, but now chiefly with the meaning 'promise'], defend, claim, promise; deny, refuse: 210.
- VERSTÂN, VERSTÊN, *stv.* VI, [*verstehen*, now restricted to the meaning 'understand'], remain standing, cease; understand, perceive; *refl.* (sich verstân), understand; *Inf.* 811; (sich rehter sinne an einem verstân, to know how to treat one properly) *pret. ind.* (verstuont), 134.
- VERSUOCHEN, *ww.* [*versuchen*], try, put to the test: 1362.
- VERSWERN, *stv.* VI, [*verschwören*], forswear, abjure: 50.
- VERSWÎGEN, *stv.* I, [*verschweigen*], be silent, pass over in silence: 749.
- VERSWINGEN, *stv.* III, cease to swing, sink: *pret. ind.* (ver-swanc), 149.
- VERTRAGEN, *stv.* VI, [*vertragen*], bear, endure; *Inf.* 1329; *pret. subj.* (vertrüegest) 425.
- VERVÂHEN, *stv.* VII, [*verfangen* with the meaning 'to be caught'], attain, accomplish; *pret. ind.* (verviengen) 899; *impers.* (with acc.) be of use to, take effect upon [cp. with *impers. use of verfangen*], (*pret.*), 947.
- VERFLUOCHEN, *ww.* [*verfluchen*], curse: 160.
- VERWÂZEN, *stv.* VII, condemn, ruin: curse: 160.
- VERWEGEN, *stv.* V, [*obsol.*, cp. the *adj.* *verwegen* (the old part.) 'resolved', 'daring'], *Ref.* sich *verwegen*, resolve (with gen.); *pret.* (ver-wac): 525.
- VERWEINEN, *ww.* [*verweinen*], wear out with weeping: 1354.
- VERWÛRKEN, *ww.* [*verwirken*], cause to lose; ruin, lose. *Inf.* 639; *pret. ind.* (verworhte), 408.
- VERZAGEN, *ww.* [*verzagen*], lose courage, be despondent: 534, 1008, 1114, 1203.
- VESTE, *adj.* [*fest*], firm, resolved: 1136, 1316; *compar.* (vester): 1140.
- VESTE, *stf.*, firmness, solidity; steadfastness: 97.
- VIER, *num.* [*vier*], four: 852a (viere, *inflect. form, acc.*)
- VIL, *adj.* used as *subst.* [*viel*], much (with gen.): 332, 372, 403, 424, 530, 827.
- VIL, *adv.* [*viel*], much, very: 71, 130, 157, 161, 167, 169 etc.
- VINDEN, *stv.* III, [*finden*], find. *Inf.* 437; *pres. subj.* 837; *pret. ind.* (vant, vanden), 3, 17, 176, 183, 324, 335, 1025, 1057, 1189, 1230; *pret. subj.* (funde), 9, 217, 537, 1349; *p.p.* (funden) 984.
- VINGERLÎN, *stn.*, ring: 338.
- VÎNSTER, *adj.* [*finster*], dark: 153.
- FIUR, *stn.* [*Feuer*], fire: 791 (see note).
- FLIEHEN, *stv.* II, [*fliehen*], flee, flee from (with acc. or von).

- Inf.* 790; *pres. ind.* (flühest) 421; *pret.* (floh) 260.
- VLUHT, *stf.* [*flucht* with more restricted use], flight, refuge [*Zuflucht*]: 64.
- FLUOCH, *stm.* [*fluch*], curse: 508; flüechen getuon, utter curses, curse: 1333.
- VOL, (*gen.* volles), *adj.* [voll], full: 35, 773, 837; (*as subst. with following gen.*): 780.
- VOLGEN, *ww.* [folgen], follow, accompany: 828; *ger.* 729.
- VOLGESAGEN, *ww.*, tell completely, express in words: 1027.
- VOLLEBRINGEN, *ww.* [vollbringen], fulfil, carry out, bring to an end. *Inf.* 193; *pret. ind.* (vollebrächte) 1055; *p p.* (vollebräht), 1302.
- VOLLECLICHEN, *adv.* [= völlig], fully, completely: 1363.
- VOLLEIST, *stm.*, power, assistance; author: 864.
- VOLLEN, *adv.*, completely, entirely; very: 225.
- VON, *prep.* [von, with more limited use], of, from, by, through. *With dat.*: 12, 49, 71, 105, 116, 138, 144 etc. *dā von*, [davon]: 222, 502, 585, 1042, 1165, 1429.
- VOR, *prep.* [vor], for, before; against. *With dat.*: 115, 615, 1023, 1088, 1183, 1224, 1358; hie vor, hitherto, 385, 428; vor kurzer stund, a short time ago: 1476.
- VOR, *adv.* [vor], before: 1132.
- VORDER, *adj.* [= vörig; vorder is now limited to the meaning 'fore', 'front'], former: 542.
- VORHT, *stf.* [*furcht*], fear: 532, 1007.
- VRAGEN, *ww.* [fragen], ask: 368, 371, 483.
- FREMDE, VRÖMDE, *adj.* [fremd], strange, foreign: 253, 265, 280, 1329.
- VRİ, FRİ, *adj.* [frei], free, free-born: 269, 775, 1497.
- [VRİEBÆRE, *adj.*, marriageable].
- FRIST, *stf.* [*frist*], space of time, time: 579, 1144, für die selben frist, since that time: 239.
- FRISTEN, *ww.* [fristen, with more limited use], put off, keep, preserve: 625.
- FRIUNT, (*gen.* friundes), *stm.* [*frend*], friend: 252, 430, 1387, 1457.
- VRÖ, *adj.* [fröh], joyful; content, happy: 550, 902, 1192, 1383.
- VRÖMDE, *see fremde.*
- [FROST, *stm.* [*frost*], frost.]
- FRÖUDE, FRÖWEDE, *st. or wf.* [*frende*], joy: 61, 150, 300, 648, 654, 745 etc.
- VRÖUEN, VRÖUWEN, *ww.* [frenen], make joyful, gladden, 823; *refl.* sich vröuen, rejoice, be joyful: 145, 163, 903.
- FROUWE, *wf.* [*frau*], mistress, lady, dame: 1449 (*see note to l.* 1094).
- FRÖUWELİN, *stm.* [*frünlein*], lady, miss: 1094 (*see note*).
- FRÖLICH, *adj.* [*fröhlich*], joyful, happy: 78, 1050, 1178.

FRÖLICHEN, *adv.* [fröhlich], joyfully: 1059.

FRUM, *adj.* [frömm, but chiefly used with the secondary meaning 'pious'], good, brave, excellent: 1340; frum wesen, to be of use: 1335.

FRUMEN, *ww.* [frömmen], be of use or advantage: 197, 500, 719, 1082.

VRUO, *adj.* [früh], early; early astir: 909.

FÜEREN, *ww.* [führen], lead. *Pres.* 692; *pret. ind.* (fuorte), 1072, 1173, 1180.

FÜL, *adj.* [faul], rotten: 730.

FUOGE, *stf.* [fuge with more limited use; *cp.* fng], suitability: ez wære ein michel fuoge, it could not have suited better: 1511.

FUO3, *stm.* (pl. füeze), [fuf], foot: 88, 307, 325, 462, 471, 479, 702.

FÜR, vür, *prep.* [für, but with more limited use], for: before, above. *With acc.* 80, 232, 236, 239, 564, 586, 720, 720, 945, 988, 1166, 1184; für wår, truly: 418.

FÜR, vür, *adv.* [vor], before; für legen: 191; für bringen, carry out: 576; hin für, outside: 1223.

FÜRHTEN, *ww.* [fürchten], fear. *Pres. ind.* 700, 1119; *pret.* (vorhten), 360.

VÜRNames, *adv.*, especially; completely: 1359.

FÜRSTE, *wm.* [fürst], prince: 43 (see note).

W.

Wac, (*gen.* wāges), *stm.* [Woge f. with more limited use, 'wave'] moving water; flood, stream: 792.

WAGE, *w. or stf.* [Wiege], cradle: 866.

WāGE, *stf.* [Wage], balance, scales: 66.

[WALT, (*gen.* waldes), *stm.* [Wald], wood, forest.]

WAN, WANDE, WANT, *adv. and conj.* [became *obsol.* in the 15th cent.], 1) besides, except; (*after compar.*) than: 446, 452, 532, 714, 735, 948, 1393; niht wan, nothing but, only: 177; wan daz, except that, unless, if... not: 487, 1036, 1053, 1135; would that!: 1212; 2) because, for: 139, 148, 165, 288, 360, 385, 391 etc.

WāN, *stm.* [Wahn with the secondary meaning, 'illusion', 'madness'], idea, belief; hope: 400.

WāNEN, *ww.* [wähnen], think, believe, hope: *pres.* 96, 111, 763; *pret.* (wānde) 554, 589, 1008.

WANT, *stf.* [Wand], wall: 1229, 1258, 1267, 1326.

WAR, *pron.* where, whither; war umbe, [warum], wherefore, why: 206, 549; anders war, elsewhere: 319.

WAR, *stf. or m.*, observation, attention, war nemen [wahr-

- nehmen], (*with gen.*) pay attention to, perceive, observe: 392, 467, 1321, 1462.
- WÂR, *adj.* [wahr], true, 102; für wâr, [fürwahr], ze wære, zwære, [zwar], in truth; 560, 649, 710, 777, 842, 1134, 1274.
- Wâr, *stm.*, truth; right; wâr haben, to be right: 499.
- WÂRHEIT, *stf.* [Wahrheit], truth: 1133.
- WART, *see* werden.
- WARTEN, *vv.* [warten, *with more limited signification*], behold; wait; serve. *Pret. ind.* (warte), 1434.
- WAS, WAREN *etc. see* wesen.
- Wât, *stf.*, clothing, clothes: 1194.
- WÊTLICHE, *stf.*, beauty: 314.
- WAZ, *see* wer.
- Wê, *stm.* [Wêh], woe, pain, misery: 714, 1096: wê tuon, give pain, hurt: 532, 846.
- Wê, *interj.* [wêh], woe! alas!: 1290.
- WEC, (*gen. weg*es), *stm.* [Weg], way, journey: 1053, 1373; under wegen, on the way, 'under way': 1121; alle wege, everywhere, always: 309.
- WEDER, *pron.* which of two. *The neut. is used* 1) *as a conj.* [= weder], neither: 1479, or [= ob], whether: 1005; 2) *as an interrog. part.* [= *Lat.* num]: 1064.
- WEIDE, *stf.* [Weide], food, meat; pasture; augen weide, a feast for the eyes: 1403.
- WEINEN, *vv.* [weinen], weep, cry: 629, 1003, 1007; *inf. as subst.* 107, 996, 1288 (inflected); *pres. part. as adj.* 579, 782.
- WEIßGOT, *interj.* [weiß Gott!], God knows!; truly, verily: 925.
- WELCH, WELH, *pron.* [*In Mhg.*, *only interrog.*; *welcher has been used as a rel. pron. since the 14th century*], who, which, what; what kind of: 484, 524, 1156, 1324.
- WELLEN, *anom. v.* [wollen], wish, will, be willing. *Pres. ind.* (1st and 3rd pers. wil, 2nd pers. wilt, *pl.* wellen, welt) 208, 560, 564, 608, 612, 625, 636, 638 *etc.*; *pres. subj.* (welle) 204, 647, 834, 842, 1398; *pret. ind.* (wolte) 306, 439, 486, 489, 528, 873, 957, 1185, 1216, 1456.
- WENDEN, *vv.* [wenden, *but with more restricted signification*], touch, turn; hinder, put an end to: 323, 831, 872.
- WENIG, *adj.* [wenig], little; (*as uninfl. neut. subst.*) ein wenic, a little, 163.
- WER (*neut. was*), *pron.* [wer, was], who, what, *nom. masc.* 1027, *neut.* 197, 483, 491, 544, 551 *etc.*; *gen.* (wes) 426, 835; *dat.* (wem) 676; *acc. m.* (wen) 1158.

WERBEN, *stv.* III, [*werben*, *principally with the secondary meaning* 'solicit,' 'court'], move about; be active or busy. *Pres. part. as adj.* 298.

WERDEKEIT, *stf.* [*Würdigkeit*], worthiness, excellence, splendour: 89, 117.

WERDEN, *stv.* III, [*werden*], become, be: *pres. ind.* (1st. pers. *werde*, 2nd. *wirst*, 3rd. *wirt*, *pl.* *werden*, *werdet*): 103, 191, 586, 765, 766, 784 *etc.*; *pres. subj.* 645; *pres. ind.* (*wart*, *wurden*) 67, 82, 84, 112, 123, 126, 152, 161 *etc.*; *pret. subj.* (*würde*) 178, 365, 700, 705; *p.p.* (*worden*) 1375, 1485; *âne werden*, lose, get rid of: 905.

WERFEN, *stv.* III, [*werfen with more restricted use*], move quickly, throw; *diu ougen abe einem werfen*, to turn the eyes away from one: 417; *einen rigel für werfen*, to draw a bolt: 1184 (*pret.* *warf*).

WERLT, *stf.* [*Welt*], world; men: 61, 73, 97, 125, 135, 144 *etc.*

WERLTÛCH, *adj.* [*weltlich*], worldly: 57, 79, 87, 387, 652b, 690, 1110.

WERLTTORE, *wm.*, one whom the world has befooled: 396.

WERLTZAGE, *wm.*, a coward known to all the world, an arrant coward, 1320.

WERN, *ww.* [*wehren*], defend,

forbid; prevent, hinder 560.

WERN, *ww.* [*währen*], last, continue; remain alive: 759.

WERREN, *stv.* III, [*wirren*, *but the usual word now is verwirren*], entangle, confuse; interrupt, disturb: 544, 757, 771.

WERT, (*gen.* *werdes*), *adj.* [*wert*], valuable, worthy, noble: 761.

WERT, *stn. or m.* [*Wert, m.*], worth, value; dignity, splendour: 113.

WESEN, *stv.* V, [*wesen*] be. *For the pres. ind. the corresponding parts of the verb sin are used.* *Inf.* 188, 204, 442, 628, 662a, 1304, 1335; *pres. subj.* (*wese*) 24; *pret. ind.* (1st and 3rd pers. *was*, 2nd pers. *wære*, *pl.* *wären*), 1, 4, 5, 32, 40, 47, 49, 56, 60 *etc.*; *pret. subj.* (*wære*) 30, 41, 125, 167, 171, 186, 187 *etc.*; *p.p.* (*gewesen*) 1213.

WETZEN, *ww.* [*wehen*], whet, sharpen: 1221.

WETZENSTEIN, *stm.* [*Wetzstein*], whetstone, hone: 1218.

WIDER, *prep.* [*wider with more restricted use*], to, towards; against; in relation to, with; (*with acc. and dat.*): 639, 1242, 1246, 1486.

WIDER, *adv.* [*wieder*], again, back: 1153, 1173, 1277, 1343, 1347, 1495.

WIDERSTÂN, *stv.* VI, [*wider-*

- ſtehen**, withstand, resist; be repugnant; *pret.* (widerſtuont), 135.
- WIDERZÄEME**, *adj.* unbecoming; repugnant, disgusting: 123, 1478.
- WIE**, *conj.* [*wie*, but used more generally], how, as; 30, 106, 124, 188, 286, 287 *etc.*
- [WILDE, *adj.* [wild], wild.]**
- WILE**, *stf.* [*weile*], while, time: 621.
- WILLE**, *wm.* [*Wille*], will, wish; intention, desire: 214, 389, 556, 876, 891, 938, 1065, 1083, 1276, 1425; des willen ſin, to be willing: 226, 448.
- WILLECLICH**, *adj.*, willing; deſirous; friendly: 900, 1421.
- WILLECLICHEN**, *adv.*, willingly: 291, 1251.
- WIP**, (*gen.* wibes), *stn.* [*Weib*], woman, wife: 122, 298, 354, 431, 672, 681, 727 *etc.*
- WIR**, *see* ich.
- WIRS**, *adv.* (*Compar.* to übel), [*obsol., cp. Engl. worse*], worse: 273.
- Wise**, *wis*, *adj.* [*weis*], wise, experienced: 74, 182, 249, 1451.
- WISHEIT**, *stf.* [*Weisheit*], experience, wisdom: 860, 867.
- WISLICHEN**, *adv.* wisely, ſenſibly: 857.
- WITZE**, *stf.* [*Witze* has also the ſecondary meaning 'wit' 'witticism,' which is foreign to the *Mhg.* word], knowledge, understanding, ſenſes: 594.
- WIZZEN**, *anom. v.* [*wiſſen*], know. *Pres. ind.* 1st and 3rd pers. sing. *weiz* 2nd pers. *weist*, pl. *wizzen*) 741, 1158, 1162, 1247, 1252, 1422; *pret.* (*weste*) 1135, 1388, 1410.
- WOL**, *adv.* [*wol*], well; certainly, indeed; very: 36, 43, 58, 71, 112, 207, 286 *etc.*; *swie wol*, although: 1348.
- WOLKEN**, *stn.* [*Wolke, f.*], cloud: 155.
- WONEN**, *ww.* [*wohnen*], stay, dwell; *bi wonen*, remain with: 327; *mir wont bi*, I poſſeſs: 524.
- WORT**, *stn.* [*Wort*], word, ſpeech: 382, 883, 1462.
- WUNDER**, *stn.* [*Wunder*], wonder; ſurprise; miracle: 1044, 1071.
- WUNDERN**, *ww.* [*wundern*], wonder; cauſe wonder; *des wundert mich*, that ſurprizes me: 377.
- WÜNNE**, *stf.* [*Wonne*], joy: 79, 387, 659.
- WÜNNECLICH**, *adj.* [*wonniglich*, a later imitation of the *Mhg.* word], delightful, charming: 1273.
- WUNSCH**, *stn.* [*Wunſch*, with reſtricted meaning; *see* note to l. 56], wish; aſpiration, ideal: 56.
- WUNSCHLEBEN**, *stn.*, the moſt deſirable life, a noble life: 393.

Z.

ZAGEHEIT, *stf.* [*cp.* *Verzagtheit*], cowardice: 1120, 1311.

ZE, ZUO, (*ze often contr. z-as zir for ze ir*), *prep.* [*zu*]. *With dat.* to, at, for, in; (the form *zuo is preferred before pronouns*): 5, 25, 31, 35, 38, 57, 141, 152 *etc.*; *dar zuo* [*da zu*] 39, 74, 198, 210 *etc.*

ZE, ZUO, *adv.* [*zu*], to; too: *zuo tuon*, close: 585; *ze* (= 'too'): 575, 600, 788, 1124.

ZEHANT, *adv.*, on the spot, at once; thereupon: 184, 1058, 1257, 1269.

ZEINER, = *ze einer*.

ZERBRECHEN, *stv.* IV, [*zerbrechen*], break, destroy. *Pret.* (*zerbrach*) 154, 858, 1045; *da3 wort zerbrach*, interrupted the speech or conversation: 382.

ZERGÂN, ZERGÊN, *stv.* VII, [*zergehen but with more limited meaning*]; pass away, come to an end: 774, 809, 1149.

ZERREN, *vv.* [*zerren*], pull, tear. *Pret.* (*zarte*), 1193.

ZESTUNT, *adv.*, at once: 1180, 1369.

ZEWÂRE, *see wâr*.

ZIEHEN, *stv.* II, [*ziehen*], draw, draw away. *Inf.* 1191; *pres. ind.* 1085 (*û3 ziehen*, to

undress); *p.p.* (*gezogen*), 703; *sich ziehen*, withdraw; *inf.* 789; *pret.* (*zôch*), 283.

ZIL, *stm.* [*Ziel*], end, aim; intention; *ûf da3 zil komen*, to come to a certain point, get so far; 607.

ZIT, *stf. or n.* [*Zeit, f.*], time: 324, 1023.

ZOBEL, *stm.* [*Zobel*], sable: 1025.

ZUCKEN, *vv.* [*zucken, but with more limited use*], pull away, tear; *under füeze zucken*, to drag under foot, overpower: 702 (*zuhte, pret. ind.*)

ZUHT, *stf.* (*pl. zûhte*), [*Zucht*], good breeding, propriety; punishment: 63, 120, 1284, 1341.

ZUNGE, *wf.* [*Zunge*], tongue: 862, 880.

ZUO, *see ze*.

ZWÂRE, *see wâr*.

ZWEINZIC, *num.* [*zwanzig*], twenty: 1377.

ZWÊNE, *num.* (*zuo, f. zwei, n.*), two: 677 (*dat. zwein*), 748.

ZWISCHEN, *prep.* [*zwischen*], between (*with dat.*) 994.

ZWÎVEL, *stm.* [*Zweifel*], doubt: 1115, 1117.

ZWÎVELN, *vv.* [*zweifeln*], doubt; 1004.

PROPER NAMES.

ABSALÔN, Absalom: 85.

HARTMAN, Hartmann: 4.

HEINRICH, Henry: 48, 75, 112,
133, 146 *etc.*

JÊSÛS KRIST, KRIST, [*Christus*]:
807, 1297, 1365.

JÔB, [*Job*], Job: 128, 138, 139,
1364.

MUNPASILIERE, Montpellier:
175 (*see note*).

NIKLAUS, SANTE, St. Nicholas:
865 (*see note*).

OUWE, [*Aue*], Aue; (*The word
means 'water', 'valley':*
5, 49; (*See Introd. p. vii.*).

[OUWÆRE, a native of Ouwe
or Aue].

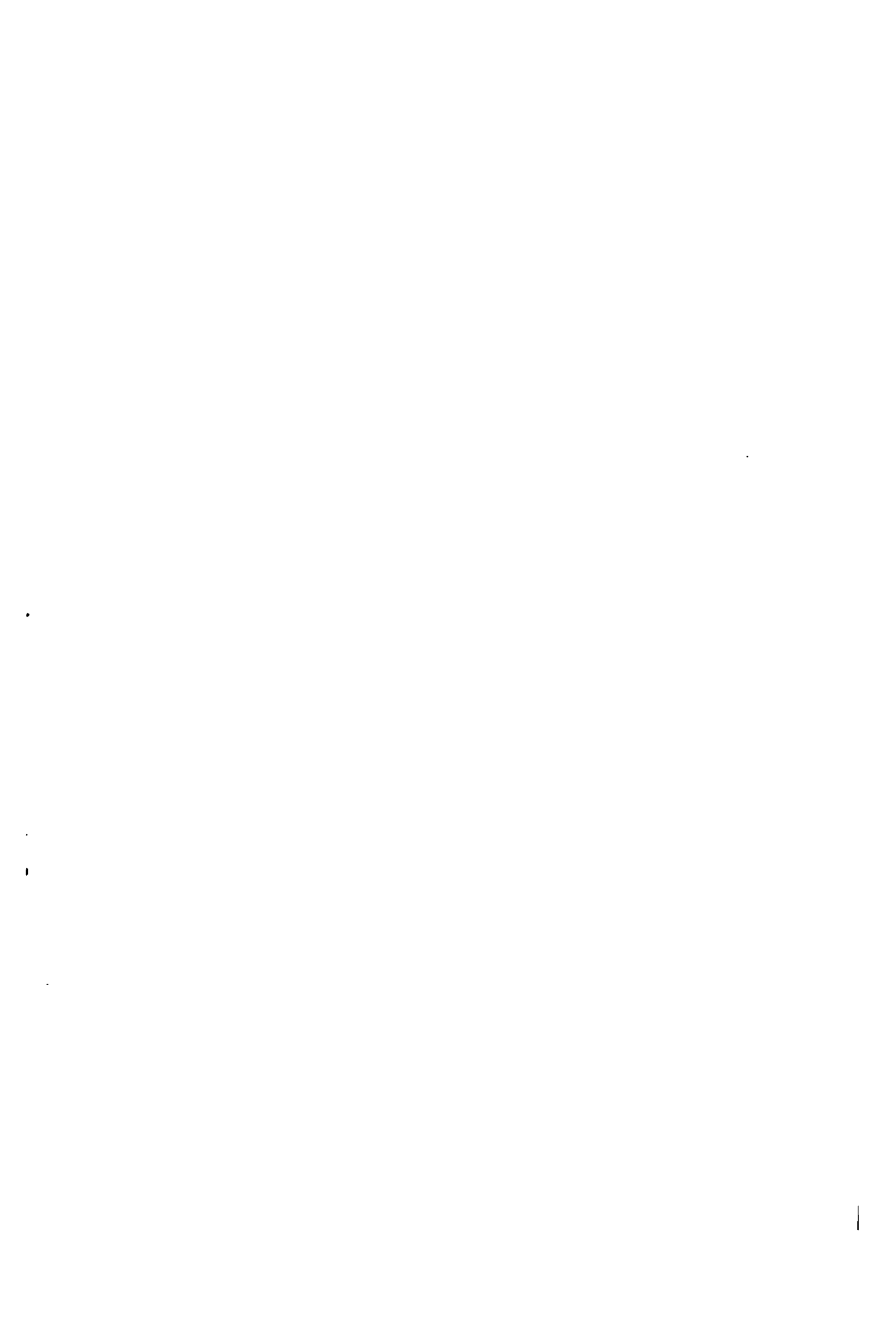
SALERNE, Salerno: 180, 372,
436, 852, 1018, 1049. (*See
note to l. 180*).

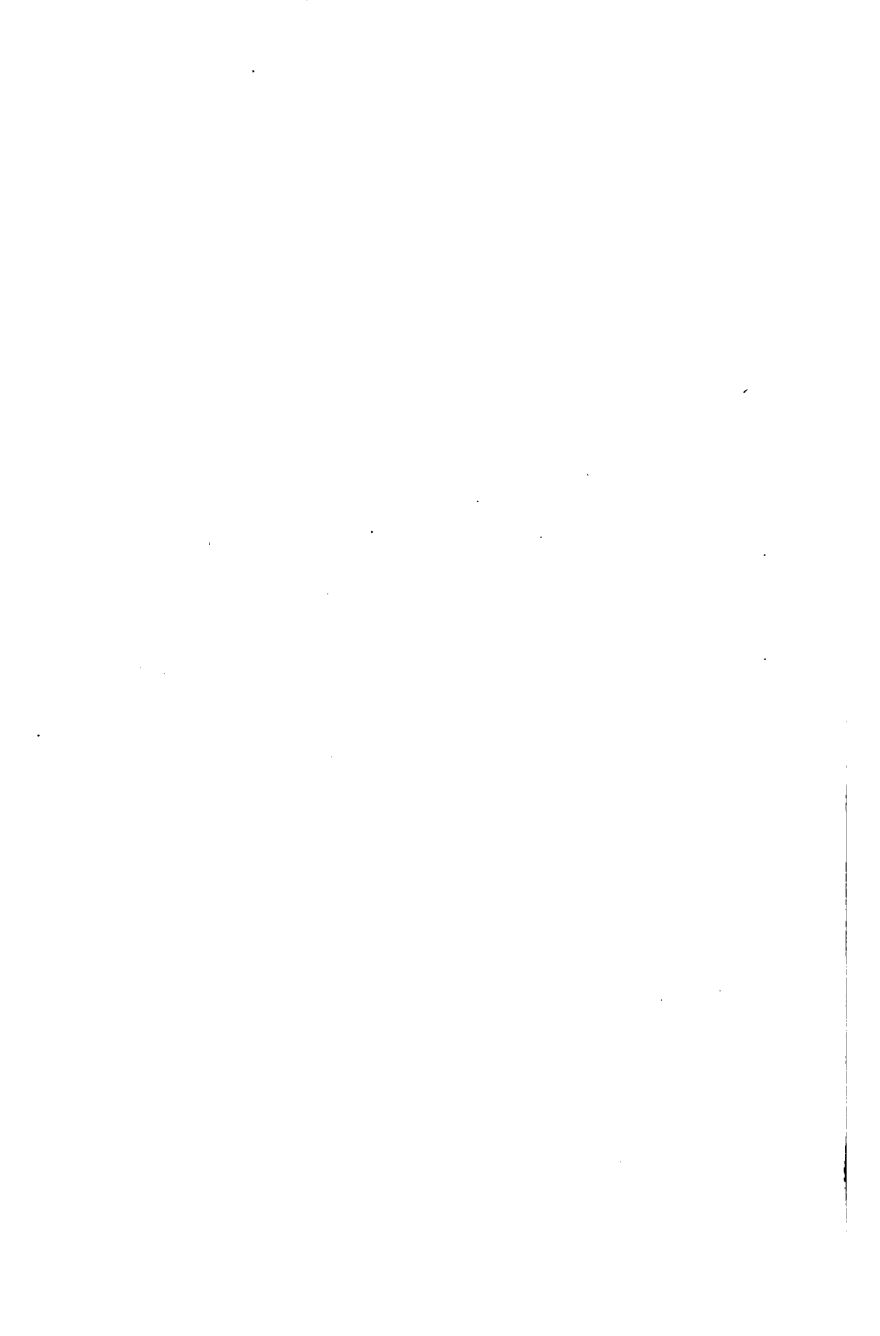
SWÂP, (*gen.* Swâbes), [*Swab*],
a Swabian; 1419, 1422.
Swâben, (*dat pl.*) Swabia
31 (*see note*).

TABLE OF MHG. STRONG VERBS.

Infîn.	Pres. Ind.	Pret. Ind. (Singular)	Pret. Ind. (Plural.)	Past Part.
I. stîgen lîden dîhen	stîge lîde dîhe	steic leit dêch	stigen liten digen	gestigen geliten gedigen
II. biegen bieten	biuge biute	bouc bôt	bugen buten	gebogen geboten
III. binden gelten werden	binde gilte wirde	bant galt wart	bunden gulten wurden	gebunden gegolten (ge)worden
IV. nemen brechen komen	nime briche kume	nam brach quam	nâmen brâchen quâmen	genomen gebrochen (ge)komen
V. geben sehen	gibe sihe	gap sach	gâben sâhen	gegeben gesehen
VI. tragen slâhen	trage slahe	truoc sluoc	truogen sluogen	getragen geslagen
VII. (originally reduplicating verbs). vallen scheiden ruofen	valle scheide ruofe	viel schiet rief	vielen schieden riefen	gefallen gescheiden geruofen

11/11





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